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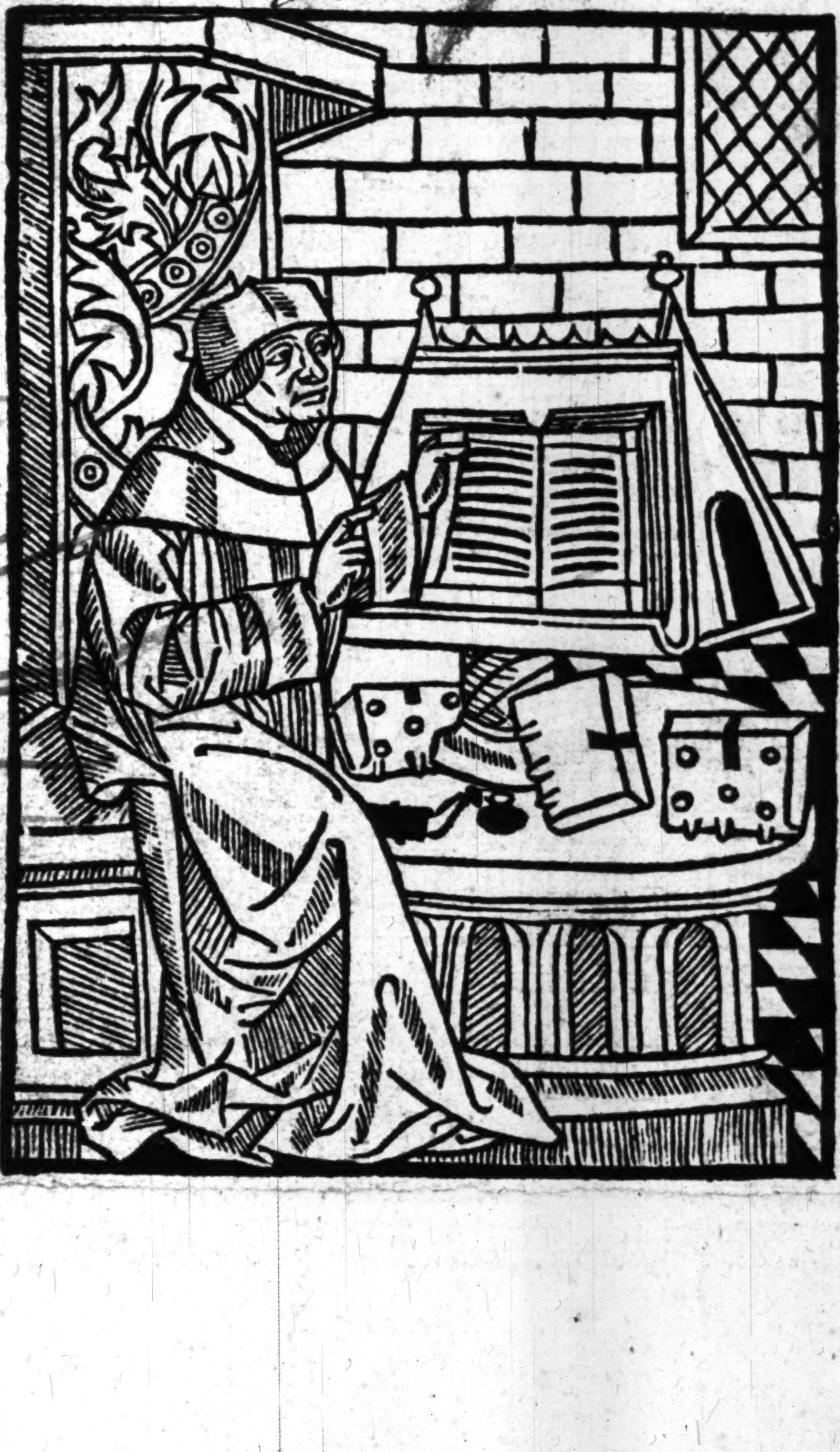

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Whan I conſidre the condicyons & maners of the comon people whiche withoute enformacyon & lernyng ben rude and nat manered lyke vnto beſtes brute accordinge to an olde prouerbe. he that is nat manered is noo man. for maners make man. Thanne it is requyſite and neceſſary that euery man ſhulde vſe goode and vertuous maners. And to the ende that euery man ſhulde haue knowlege of goode maners. An honeſt man and a ſpecial frende of myn a Mercer of london named wyllyam praat whiche late departed oute of this lyfe/ on whoſe ſoule god haue mercy. ¶ Nat longe tofore hys dethe delyuered to me in frenche a litel boke named the boke of goode maners whiche boke is of auctoryte / for as moche as there is no thinge ſaide therin but for the mooſt parte it is alledged by ſcripture of the byble/ or elles by ſayenge of holy ſayntes/ doctours/ Phyloſophers: and poetes and deſired me Inſtantly to tranſlate it into engliſſhe our maternall tonge to thende that it myght be had / & vſed amonge the people for the amendement of their maners/ and to thencreaſe of vertuous lyuynge: Than I at the requeſt & deſyre of hym whiche was my ſynguler frende and of olde knowlege haue put my ſelfe in deuour for too accompliſſhe his deſire and haue after the litel cunninge that god hath lent me tranſlated out of frenche into oure engliſſhe this ſaide boke of gode maners/ beſechynge almighty god that it may proffyte both the reders ⁊ herers therof. Foꝛ that is thentent of hym that was fyrſt cauſe that bꝛought the boke to my hande/ ⁊ alſo of me that haue accõpliſſhed it/ praynge all them that ſhal rede ⁊ here it to coꝛrect where as they fynde faute ⁊ to holde me excuſed of the rude ⁊ vnparfyt engliſſhe. And I beſeche almyghty god that it ſo may be vnderſtanden that al they that ſhal rede oꝛ here it/ that they may the better lyue in this pꝛeſent life that after this lif they ⁊ I may come to the euerlaſtinge lyf in heuen Where as is Ioy and blyſſe perdurable Amen.

HEre begynneth the table of a boke named ⁊ intytuled the boke of gode maners/ the whyche was made ⁊ compoſed by the venerable ⁊ diſcrete perſone Frere Iaques le graunt lycencyat in Theologye relygyous of the oꝛder of ſaynt Auſten of the couent of Parys. The whiche boke is deuyded in to fyue parties pꝛincypall/ of which the firſt partie ſpeketh of the. vii. dedely ſynnes/ and of the vertues oppoſyte. The ſecond party ſpeketh of the ſtate of men of the church. The. iii. partye ſpekethe of the eſtate of pꝛyncys and loꝛdes tempoꝛell ⁊ of al chyualrye. The. iiii. parte ſpeketh of the eſtate of the comon people. The. v. parte ſpeketh of the dethe ⁊ of the day of dome ⁊ laſte Iugement/ and howe no man ought to gloꝛyfye himſelf of his eſtate.

¶The firſt boke ſpeketh.

¶Firſt of proude men capitulo primo.
¶Howe pride blyndeth the vnderſtanding of the creature capitulo. ii.
¶Howe humylite maketh a man to knowe him ſelfe capitulo. iii
¶How humylite is agreable to god & to the worlde capitulo. iiii
¶How the creature oweth hũbly tobey god ca. v
¶Howe pacience is the ſeconde vertue & ought to be had capitulo vi.
¶How wrath & hate noyeth the creature. ca. vii.
¶Howe no man ought to ſtryue ne moue noyſes capitulo viii.
¶Howe abſtynence is the thirde vertue and to lyue ſoberly capitulo. ix.
¶Howe abſtynẽce is cauſe of moche gode ca. x.
¶The fourth vertue is chaſtite/ and howe a man ought to lyue chaſtly. capitulo. xi.
¶Howe lechery cauſeth many euylles to happen capitulo. xii
¶The fifte vertue is benyuolence ayenſte enuye. capitulo. xiii.
¶The ſixte vertue is diligence ayenſt neclygence capitulo. xiiii
¶The ſeuenth vertue is liberalyte ayenſt auerice capitulo. xv.
¶How auaryce ledeth a man to an euyll porte/ &

maketh a man alſo to lyue in myſery. ca.xvi.
¶ Howe the eſtate of pouerte is agreable to god capitulo. xvii.

¶ The ſecounde boke ſpeketh.

¶ Of men of the church ⁊ of clerkes how the churche ought to be honoured ⁊ loued. ca. primo.
¶ Howe prelates and people ought to lyue chaſtly capitulo. ii.
¶ Howe they ought to teche ⁊ gouerne theyr ſubgettes and to gyue almeſſe. ca iii
¶ Howe men of the churche oughte to p̄che ⁊ ſaye trouthe. capitulo. iiii
¶ Howe they ought to ſtody ⁊ lerne the holy ſcripture, capitulo v

¶ The thirde boke ſpeketh.

¶ Of the lordes temporall whiche ought to be pyteous ⁊ mercifull. ca. primo.
¶ Howe they ought to be of gode lyfe and of gode maners. ca. ii.
¶ Howe they ought nat to be couetous ne auarycious. ca. iii
¶ Howe the princis ought to kepe iuſtice ⁊ mayntene it. ca. iiii.
¶ Howe princis ought to be debonayr and humble, capitulo. v

¶ Howe they ought to be ſobre and chaſt:ca. vi.
¶ Wherin the princis ought temploye them ca. vii
¶ Howe knightes ought to gouerne them ca. viii

¶ The fourthe boke ſpekethe:

¶ Of theſtate of the comonte of the people. ca.i.
¶ Of theſtate of pouerte whiche ought to be agreable ca. ii
¶ Of theſtate of olde age wherin a man ought to be vertuous. ca. iii:
¶ Of theſtate of yonge people and howe they ſhulde gouerne them ca. iiii.
¶ Of theſtate of mariage and howe it ought to be mayntened.ca. v
¶ Of wymen howe they oughte to be gouerned. capitulo. vi.
¶ Of virgynite and maydenhode howe it ought to be mayntened.ca. vii
¶ Of theſtate of wymen wydowes.ca. viii.
¶ Of ſeruātes howe they ought to be mayntend in their ſeruice.ca. ix.
¶ Of them that ben of euyll dyen ylle.ca: x.
¶ Of fader ⁊ moder how they ought to teche ther children.ca. xi.
¶ Of children howe the owe tobey / and honoure their parentes. ca. xii.
¶ Of theſtate of marchauntes. ca. xiii.
¶ Of theſtate of pylgrymes,ca. xiiii:

¶ Of dedly ſynnes howe they deſire deth. Capitulo. xv.

¶ The fift boke ſpekethe

¶ Wherfore no man ought to glorifye hym ſelfe/ & firſt howe the life is ſhort and laſteth but a whyle. Capitulo. primo
¶ Alſo howe this p̄ſent life ought litell to be prayſed capitulo ii.
¶ Alſo how no man ought to dought ne fere deth capitulo. iii
¶ Of enſamples by which it ought nat to bo douted capitulo. iiii.
¶ Alſo howe to thinke on deth is a thynge moche profitable capitulo. v.
¶ Alſo howe none ought tobe curious of his ſepulture capitulo. vi.
¶ The laſt chaptre ſpeketh howe a man ought to thinke on the laſt iugement and day of dome Capitulo. vii

¶ Explicit Tabula.

Pryde

¶ The fyrſt partye of this boke wherof the fyrſte chapitre ſpeketh of pryde. Capitulo primo.

EUery proude perſon wolde compare him ſylfe to god/ in ſo moche as they gloryfye themſylfe in the godes that they haue. Of the whych thynges the glorye is due pryncypally to god. ¶ And it is a great abuſyon whan the creature taketh pryde in hiſilf for the godes that god hath ſent hym/ for whiche goodes he ought to be the more humble toward god/and the better to knowe & to ſerue him deuoutly. Therfore ſaith the prophete that god reſiſteth agaynſt proude folke which ben fallen vilaynouſly. Amonge whome the fyrſte was Lucyfer/ whiche for his pryde fyl from heuen to helle and all they that conſented to his ſynne. ¶ Semblably our fyrſt fader Adam for the meſpriſion of diſobeyſaũce to god/ & obeyed to the ſerpent ſaynge/that he ſholde be as god/and ete of the fruyte which was to hym forboden/ therfore he was put out of Paradyſe/ as it appereth in the boke of Geneſis. ¶ Furthermore Agar the chãberyer of Sara was right proude ayenſt hir mayſtreſſe by cauſe of a childe that ſhe hadde by Abraham. But fynably ſhe was put oute for hir pryde and hir chylde alſo/ and no thynge was gyuen to hyr at departynge but a lytell brede and water/as it appereth in the .xvi. chapitre of Geneſis. ¶ Alſo

Lucyfer.
Hell.
Adam.
put out of parady

Agar
put out of
Heven

Pryde

We rede how the pride of Nembroth and of many other was a grete parte cauſe of many euilles and of the deuiſyon of the worlde as it apperethe in the boke afore ſayd. For after Noes flode were the gyantes which by their pryde enterpriſed the aſſaute ayenſt heuen/ & edefied the toure of Babylon. And therfore they were deuided in to many lãgages in ſuche wyſe that none vnderſtode other as it apperethe in the .xi. chapytre of Geneſis. And as me ſemeth pryde ſourdeth but only of folye. For who ſo well knoweth himſilf/ if he be euyll/ he hathe cauſe of grete humylyte. For all ſynne is ſhame & ſeruytude. And if he be gode/ he hath cauſe alſo of grete humylyte for the grace that god hath done to hĩ in ſo moche that he is gode & agreable to god / and to haue hũylyte admoneſteth vs the punicõn that we rede of them that wer proude/ for we rede how Pharao was ſo proude that he ſayd / he wyſte not who was god of Iſrael/ and that he ſette noughte ne helde not of hym / as it apperethe in the .v. chapyter of Exode/ but fynably he was puniſſhed and drowned in the rede ſee and al his ¶ Furthermore we rede how Amon for his pryde wolde be honoured of all men. And was moche angry ayenſt Mardocheus a man ſo named bicauſe that he wold not worſhyp hym. But fynably the ſayd Amon was hanged on a galowes which he had ordeyned and made redy for to haue hanged on the ſayd Mardocheus and the children of Iſraell/ as it appereth in

Turra Babi-
lonie
diuiſio linguarũ

ſententia.

pharao.
drowning

Amon.
hanging

pryde.

chapytre ¶ Manaſſes alſo which was laſſe ⁊ yonger than Effrayin his brother had the benyſon tofore hym as it apperethe the xxxviii. chapytre of geneſis. ¶ And generally humylite ⁊ mekeneſſe of hert makethe the creature to come to honour. And pryde by reaſon ouerthroweth hym in thende ⁊ is to god amonge all other ſynnes mooſt diſpleaſant and is punyſſhed mooſt.

sententia

contraria sententia

¶ Howe pryde blyndeth the underſtandynge of the creature capitulo. ſecundo.

Man for pryde knoweth no thinge of his myſery ne his fraylneſſe ⁊ weneth to be more ꝑfyght than he is. And thys witneſſeth the prophete ſayinge that whan a man is pryde he leſeth his underſtandynge ⁊ knowlege / and is lyke a beeſte which hath none underſtandinge: by which it apperеth that a man which woll bicome wiſe ought to be humble and to knowe hym ſelfe without wenynge that he be that which he is nat. And to this purpoſe recounteth ſaynt gregory in his dyalogge the firſt boke the xv. chapytre Howe Conſtancius was ſo humble that he loued more thē that deſpyſed hym than them that honoured hym. and there came a man that deſyred moche for to ſee hym for the greate renōme of hym. and alſo for the goode that was ſpokyn of hym. And fynably whā he ſawe hym he began to ſay in maner of wondrynge.

sententia

Simon Bland

Symon Bland is

humylyte

¶ O Conſtancius I had ſuppoſed that thou haddeſt ben a greate man ſtronge and parfight and of ſinguler facyon/ but nowe I ſee clerly that it is nothinge ſo of the. ¶Than Conſtancius began to gyue laude vnto god. In ſaynge I prayſe god ⁊ thanke hym of that whiche he hath gyuen vnto the ſoo goode ſight and ſo clere a knowlege of me: For verily thou art only he that hathe well beholden me and iuged clerly all the trouthe of me. ¶ And therfore ſayth ſaynt auſten in hys fyrſt Omelye vpon the goſpel of ſaynt John. Very humylite or mekeneſſe is no thinge to grutche ne murmure ne to deſpyſe any other: but too yelde thankynges to god of all that he ſendethe. ¶ And the ſame he recounteth that there was ſomtyme of a Rethoricyen demaunded which was the principall commaundement in rethoryque which anſwered that it was well for to pronounce. and if he had ben ſo demaunded an hundred tyme/ he wolde as oft ſo haue anſwered. ¶ Semblably ſaith ſaynt Auſten if thou demaundeſt of me whiche is the principall cōmaūdement in all the lawe of mankynde I anſwer to the that it is to obſerue mekeneſſe and humylite. And as ofte as thou ſhalt ſoo demaunde of me: ſo oft ſhall I ſo anſwere the. For humylite ſuffrethe no poynte of errour ne thentendement therof/ but engendrethe ſcyence ⁊ knowlege of trouthe. And to this purpoſe ſaith Ancelme in the xxviii. chapytre of his ſymilitudes that humylite hathe vii. de-

Laus Constantij

Humilitas quid

maximus lex natura

humylyte

grees. ¶The firſt is to knowe well hym ſelfe. ¶The ſecounde is to ſorowe for his ſynnes. ¶The thyrde is to confeſſe his ſynnes. ¶The fourth is to knowlege that he is a ſynner and enclyned to do euyll ¶The fifte is for to deſpyſe all hym ſylfe. ¶The ſyxte is gladly to endure velany. ¶The ſeuenthe is to reioyce of his humilite. and thus it appereth that humylite engendrethe very knowlege.

¶And therfore ſaynt bernarde in his booke of the degrees of humylite ſayth: that humylite is none other thinge but a vertue whych makethe a man verily to knowe hym ſelfe and to deſpyſe hym. And for to haue the ſame admoneſtethe vs ſaynte Auſten in the xv. Omelye vpon the goſpel of ſaint John. we haue ſaith he an enſample of greate humylite in our ſaueour Jeſu criſt the whyche for to ſaue and hele vs wolde deſcende from heuen ⁊ becomon lytel. And therfore if thou wyll nat enſue and folowe thy humble ſeruaunt at the leſt. thou oughteſt to felowe thyn humble mayſter and lord Jeſu cryſt. the whiche ſaith thus to vs / Lerne ye of me my children for to become meke and debounayr. For ſuch one am I humble and meke of herte whiche is wreten in the xi. chapytre of Saynte Mathewe. This leſſon that god hathe ſhewed to vs in the examplayre that we ought to take i hym and in his dedes as ſaith ſaynt Jerome in his epyſtle. lxxxvii. More ouer we rede in ſcripture howe ambycon and wyll to domyne hath be ſometyme

Septem p
Humilitatis
gradus

virtq. qua

exemplu
Christi

verba Christ

Ambicion. & homicidie./

Ambitionis exitus

cauſe of many euylles/ and hath done ſo moche that many haue gretly erred & fallen greuouſly in righte euyl ſynne. ¶ Ne rede we not how Athalye for the grete deſire for to maiſtry and regne dyd do ſlee all the ſede of kynges/ as it appereth in the firſt boke of Machabees the .xv. chapytre. ¶ Roboas alſo for couetyſe to regne dydde many euylles/ and regned right euyll/ as it appereth in the thyrde boke of kynges the .xiii. chapytre.

Historiae

Historia Abimalech:

¶ Semblably Abymalech regned ryght malycyouſly/ & procured ſo moche by his frendes that he was choſen kynge/ but fynably he ſlewe his owne brethren/ as it apperith the .xix. chapitre of Judith. ¶ Rede we not alſo howe Alquimus for the deſyre that he had to be greate preſt of the lawe murmured ayenſt hym that was as it apereth in the firſt boke of Machabees the .vii. chapytre. ¶ Alſo it appereth howe ambycyon hathe cauſed many euylles. ¶ And in dede we rede how Jaſon for to be grete preſt of the lawe prowyſed to the kynge Anthyocus .C C C.lxix. marke of ſiluer. And ſent Menelaus vnto hym for to be his moyen and do his meſſage. Neuertheleſſe Menelaus dyd ſo that he gate thoffyce for hymſilfe/ as it appereth in the ſeconde booke of kyngis the fourth chapytre/ wherfore it apperethe howe ambycyon engendreth ſymonye.

Ambicio quid nutrit:

¶ After we rede in the thyrde booke of kynges the .xviii. chapytre howe that Jabyn ſlewe his lorde for to regne after hym/ but he regned not but only .vii. dayes. ¶ Tholomeus

To knowe thy ſelf

alſo by his ambycyon falſely ocupyed the royalme of Alexandre. Neuertheles it hapned that he dyed the thirde daye after that he was kynge/ as it appereth in the firſt boke of Machabees the .xv. chapytre ❡ Adonias alſo ſayd not he by his ambicion I ſhal regne after my fader/ ⁊ yet it hapned the contrarie/ as it appereth in the thyrde boke of kynges the fyrſt chapytre. For which thynges we may cõclude how pride ⁊ ambycõn maken a man to bycome blynde/ and to leſe entendement ⁊ vnderſtãdynge/ and by conſequent do many ſynnes ⁊ euylles.

Supbia et ambi

❡ How humylyte maketh a man knowe himſilf Capitulo. iii.

WHan a man is humble/ thanne he knoweth that of hymſilf he hath no thynge but frayl neſſe/ pouerte/ and myſerye. ❡ And therfore ſayth the appoſtle in the ſeconde epyſtle at Corynthyens warnynge vs ſaynge my frendes preue your ſilfe/ my frendes knowe your ſilf. ❡ And ſeynt Auſten in ſpekynge alone to god ſayth/ lorde gyue me grace to knowe the/ and to knowe my ſylfe. For if I knowe my ſilf/ I knowe well that I ne am but aſſhes and rotynnes. ❡ And therfore Abraham as it appereth in the .xviii. chapytre of Geneſis ſaythe Alas how dar I ſpeke to god/ I that am but duſt and aſſhes. ❡ And to this purpoſe ſaynt Bernarde in his .xxxvi. Omelye vpon the Cantycles ſayth

dicta Augustini praeclara

Abrahæ

To knowe thy self

I wyl examyne my ſoule and knowe my ſelfe lyke as reaſon wyl. For there is none ſo nygh me as I am to my ſilfe. And therfore in olde tyme was writen on the gate of the temple theſe wordes that folowen. Well to knowe hymſilfe is the gate of heuen/ as Macrobiꝰ reherſeth in his firſte boke. And Policraticus in his thyrde boke the ſeconde chappytre recyteth how ſomtyme there was herde a voys fro heuen which ſayd that euery man ought for to knowe himſilfe. ¶ And the ſame ſayth Iuuenall and witneſſeth that the ſayd voys ſayd Gnoto ſolidos/ which is to ſay knowe thy ſilf. ¶ And ſeynt Auſten in the fourth boke of the Trynyte the fyrſt chapytre ſayth. I prayſe them that knowe heuen ⁊ erthe and that ſtudye in ſcyences humayne. But I prayſe more them that know themſilf/ and that well conſyder theyr frayltee and pouerte. ¶ Alas ſayth ſeynt Bernarde in the boke aforſayd. Pride deceyueth the creature ⁊ lieth to a man in makyng hym to vnderſtande that/ whiche he is not/ ⁊ bryngeth a man vnto that/ that he wene that his vyces ben vertues. And to this purpoſe ſayth ſeynt Gregory in his Moralytes the .xxxi. boke that the ſynner weneth that his obſtinacion be conſtaūce/ and that his folyſſhe drede be humylyte/ his auauntry he weneth be largeſſe/ and his ſlouth he calleth prudence/ and his Importunyte he nameth dilygence and thus he weneth that his ſynnes ben vertues. And therfore a man that wyl lyue holily ought to

sententia

Gnotho seauton

1

Superbia quid facit

pro virtute vitium

sententia

To knowe thy self; to know thye

examyne hymſilfe/and by reaſon wyſely to chaſtyſe hymſilfe/as Hughe counſeylleth in his booke of the cloyſtre of the ſoule. ¶ And the prophete yſaye in his.xlvi.chapitre in ſaynge to the ſynner/ye ſynners aduyſe you/examyne your hertes and youre thoughtes. ¶ Thus dyd a moche wyſe prophete named Sirius/the which euery day he examyned hymſilfe howe he had lyued & howe he had thanked god of the gode that he had receyued and how of his ſynne he hadde repreued and chaſtyſed hymſilfe. As Seneca reherſeth in his thirde boke of yre ¶ Semblably thus we ought to do to thēde that in knowynge our ſilfe we haue cauſe to meke and to humble oure ſilfe towarde god/and thanne alle vertue ſhall engendre in vs. For humylyte is of all vertues foundement and rote. For the whiche humylyte to haue/we haue many goode and notable examples. ¶ As of Dauyd the which gretely meked and humbled hymſilfe/and humbly ſaluwed the arke of god/as it appereth in the ſeconde booke of kynges the.xvi.chapytre. The whiche Dauyd alſo receyued humbly Nathan the meſſager of god as it apperethe in the chapytre after. And fynably Dauyd ſeynge that god wolde deſtroye his people as it appereth in the ſame boke the.xxiiii.chapytre/began to wepe & accuſed himſilfe ſaynge. I am he that haue ſynned/take vengeaunce on me and not on the people/and fynably he gate mercy. ¶ We oughte alſo to remēbre of the humylyte of the thre

aureu.

nobilis
Historia

Humilitas
virtutū omn
radix.

dicta Dauid
præclara

humble

Tres Reges

Humilitatem amplectitur misericordia

Historia

kynges that honoured and adoured the ſwete childe Jeſus/ as reherceth saynt Mathewe in the ſecōde chapytre of his goſpell/ the whiche humylyte was agreable unto god. ¶ We rede ſemblably of Achas not withſtandynge that he was right euyl Neuertheleſſe whan he herde of the payne that he oughte to haue he humbled hymſelfe tofore god ⁊ gate mercy as it is wryten in the thyrde booke of kynges the ſyxte chapytre. ¶ And Roboas by humylyte gate mercy of god not withſtandinge that he was righte cruell/ as it apperethe in the ſeconde boke of Paralipomenon the.xii. chapytre. ¶ Ezechias alſo by his humylyte gate that god in his tyme toke no vengeaunce/ as it appereth in the boke aforſayd the.xxxii. chapytre. ¶ Nabugodonoſor alſo by his humylite gate agayne his reſtitucion. for he that had ben deſtitute fro his roialme and was bycomen a dombe beſte bycauſe of his pryde/ was by his humylyte reſtored in his former eſtate/ as witneſſeth Danyel in his third chapytre. ¶ Semblably Mary mawdeleyn humbled hir ſelf to the fete of Jeſu Cryſte in wepynge and wypynge his fete with hir heres/ and by the ſame ſhe gate remiſſyon of al hir ſynnes. ¶ Alſo we rede howe the cyte of Nynyue ſhulde haue been deſtroyed. But by humylite and penaunce they gate grace/ as Jonas reherſeth in his.iii. chapytre. By the whych thynges it apereth howe humylyte geteth mercy. And in dede Jacob by his humble ſpekyng appeſed his

Historia

Historia

Humilitas obtinet misericordiam

thy .... ſelf/.

brother Eſau whiche was angry with hym & wolde haue ſlayne hym as ſome ſaye. As the hyſtorye appereth in Geneſis the.xxx. chapytre. ¶ Wherfore alſo loſte Roboas parte of his Royalme but by proude ſpekynge and ouerthwartly as we rede in the thyrde boke of kynges the.xii. chapytre. ¶ We rede alſo how the tweyne companyes eche of fyfty which came by pryde to Hely were deſtroyed be fyre/ but the thyrde company of fyfty was kepte by his humylyte/as it appereth in the fourthe boke of kynges the fyrſt chapytre. By whiche it appereth euydently that pryde is diſpleaſaunte to god / and the proude men were ſomtyme right gretly punyſſhed. But by humylite the creature may well gete grace and pardon of god. ¶ Alſo we rede how the woman of Chananee by humble ſpekynge gate helth for hyr doughter as reherſeth ſeynt mathew in his.xv.chapytre. ¶ And to this humylyte we haue example by ſeynt John Baptyſte whiche lyued in deſerte in right grete peneunce and very humylyte.and ſayd hymſilfe to be vnworthy to touche the latche of the ſho of Jeſu Cryſt. And he was clad with a Camels ſkyne as ſeynt Mathewe reherſeth in his thyrd chapytre/ and by cauſe of this humylyte he was enhaunſed aboue all other and called more than a prophete. ¶ Semblably Helye was of right humble lyfe/and therfore god enhaunced hym right gretely/ and was the fyrſt prophete for whome god began to ſhewe myracles as

ſupbia deo
diſplicet:
Humilitate
cundono

Hely cui
prima m
cula oſten

humlyte.

It appereth in the fourth boke of kynges/ the fyrſte the.ix.xiiii.and the.xvii.chapytres. ¶ Moore ouer the children of Iſrael were repryſed by Holofernes But finably they humbled themſilf/ ⁊ were ſaued as it appereth the.x.chapitre of Iudith. ¶ And generally by humylyte the creature may gete of god that which he hath nede of/ for which humylite to haue/moch profyteth it a man to well beholde and knowe himſilf as it is ſayde in the begynnynge of this preſent chapytre.

H

¶ Howe humylyte is agreable to god ⁊ to the worlde. Ca. iiii.

Humylyte is moche pleſaunt to god ⁊ to the worlde. For ſhe witneſſeth of thomage that the creature oweth to do to his creatour naturelly/ euery gode man hateth pride/wherfore it foloweth that he louethe humylyte. ¶ And verely we ſe in dede that a proude man may haue no frende/ and the reaſon is this. For he maye not ſuffre that another be lyke to hym/but he wyll ſurmounte euery man/and ſo gaynſayth all amyte. ¶ For as Aryſtoteles ſaythe in the.ix.chapytre of the Ethyques. Amyte or frenſhyp requirethe ſemblaunce and ſome equalyte bytwene them that ſoo owen to loue. Alas pryde deuyded heuen/pryde alſo maketh many warres in the worlde. For wyll ⁊ deſyre to regne maketh ofte many grete bataylles/and ſomtyme without cauſe put many man to deth ¶ Ther

Sententia

H

H

Superbia facit [illegible]
obt
[illegible]

humylite

fore the wyſe man ought to humble his hert for to be loued of god/and after of the worlde. And of ſo moche as the creature hath more of gode ⁊ welth/ ⁊ leſſe of aduerſyte/of ſo moche he oughte the more to humble hymſilfe ⁊ not to abyde the tyme of neceſſyte whan he ſhal by force be humbled. ¶ Therfore ſayth Aryſtoteles that more it auaylethe hym that humbleth hymſilfe by his owne wyl/than to hym that is humbled by force. ¶ And therfore Seneca in his epyſtle to Lucille.lxx. ſayth thus/brynge thyſilfe to lowe ⁊ lytel eſtat without to enhaũce thyſilf to thende that fortune make not the to falle fro hye to lowe. Say not the naturiens that the lyon doth no harme to a man that hũbleth himſilf to hym/and the wylde bore doth no harme to a man that is layde on the erthe. And therfore a man owethe by ryght to humble hymſilfe for teſchewe peryl ¶ And to this purpoſe we rede how Dydymꝰ in his epyſtle ſayde to Alexandre. Knowe thou for trouth that god is redy to do to the moche gode/ ſo that thou be not deceyued by thy pryde/by whiche it appereth that pryde enpecheth witte and aduiſe and maketh a man to lyue without peas of conſcyence. For hates ⁊ noyſes be founded in pryde/ as in the rote of al enmyte. ¶ And to this purpoſe ſayen the naturyens that the thondres/lightnynge/ and the grete wyndes ben cauſed of ſome erthly thynges which aſcende ſubtylly vp aboue by the rayes of the ſonne/and more hyer than they ought to do.

Good deret

sententia

sententia

Jevon

humylite

Superbia

But nature whych may nat ſuffre them ſendethe them ageyne downe ⁊ in lyke wyſe cauſe the thynges aboue ſayde. Semblably it is of a proude mã which is mooſt booſtfull ⁊ full of noyſes by cauſe that he moũteth more hye than he ought or ſholde and in dede he fallethe lower than he wolde/for he may endure no thynge of the worlde: ne ceſſe nat to deſpiſe other. ¶ Therfore ſaith prudence in hys boke of ſubieccion of vices/that humylite adreſſeth a man and maketh his lyfe more in a moyen in all his operacions and to eſchewe outrage ¶ Therfore reherſeth Valeri⁹ in his fourth boke that ſythen that another Valeri⁹ had be moche grete at Rome he put hym ſelfe frely in a right litel aſtate and left all pompes ⁊ all worldly thynges/and me ſemeth that all proude people ought to aduyſe them vpon the hiſtoryes ⁊ aũcien examples the whiche ſhewe howe humylite enhaũceth the people ⁊ pride ouerthroweth them. ¶ Rede we nat howe Saul kept nete/⁊ Dauid ſhepe ⁊ after were kinges. ¶ Conſtantyn alſo was right pore whan he toke his wyf Elayne and after was choſen Emperour By whiche it appereth that the humbles haue ben enhaũced/but of proude folke what ſhall we ſaye. ¶ I pray the beholde what is become of the puyſſaũce of nero whiche fillhed with nettes of golde. where is the puyſſaũce of Pharao. where is the myghty cyte of troy whyche was ſo renomed. ¶ where is Babylon that was ſo made in height. Certeynly

Historia Neronis

pde. ⁊ vaynglory.

all is come to nought: foꝛ pꝛide may nat longe endure/ what auayleth than pꝛyde which the woꝛlde ſo moch loueth. sententia
¶ what is become of Arpharat the pꝛoude kinge/ he was all vanyſſhed awaye as ſmoke. what is become of Agryppe and Julyen/ that were ſo mighty/ foꝛtune hath taken a way fro them all that ſhe had gyuen them/ he is a fole that truſteth in hir/ but parauẽture thou ſhalt ſay that thou mayſt well truſt in thy wytte / ⁊ in thyn hauour where as is thy grete puyſſaũce Alas I pꝛay the wylt thou adreſſe the ⁊ conſidꝛe that noo man ought to gloꝛifye ne ſette his herte in his ſapyence ne in his wiſdome. And herof haſt thou exaumple of Salomon the wiſe man which afetward was deceyued ſo moche that he adoured ydolles. And Architofell the wiſe counſeilour of Dauid finably he henge hym ſelfe. ¶ And the wyſe cathon ſlewe he nat hym ſelfe ⁊ Democritus alſo: ⁊ therfoꝛe it is greate folye foꝛ a man to gloꝛifye hym ſelfe in hys wytte ⁊ cũnynge. sententia
Moꝛe ouer what auaylethe the if thou be faire. Foꝛ Abſolon was faire neuertheles he was hanged on a tre: ¶ And tholyfaũt foꝛ alle the beawte of his yuoꝛy and his teethe is oft put to dethe. ¶ The gamaleon is moche faiꝛe in hys lyfe but he is right foule in his dethe / what auaylethe than the beawte of this woꝛlde. Thus euery perſone may ſe ⁊ well apperceyue that there is no thynge in this woꝛlde wherof we ought to haue pꝛyde foꝛ to gloꝛifie oure ſelfe. ¶ And this conſydered

ffortune

Regis dicta

the kinge of perſe ſeynge his people ⁊ his knightes wepte ſaynge: Alas I ſee a right faire companye. But it is pyte: ſeen that in ſhort tyme they ſhall be but erthe. In lyke wyſe recoūteth the ſaynt Jerome that there is no thinge of the worlde that endureth For we rede that Jonynyan dyd greate peyne for to become a kinge: but he dyed the ſame daye that he ſhulde haue be made kinge of the royalme of ꝑſe And Ualentyne that was ſo rich was by bleding at the mouthe deed ⁊ quenched And his ſon Gracyen was betrayed of his owne people ⁊ ſlayn by one his enemye. Than it is but litell glory to ſeignourye and to haue richeſſe. And the ſame ſayde the kinge Agryppe. whiche is tofore named the whiche in dyenge cryed wyth an hye voys. Alas my goode people ſette no thynge by hauynge of richeſſe. for me that am youre lorde ye maye ſee dye right porely. ¶ And therfore Oras in his epyſtles ſayth that there is no thinge that better apperteynethe to a man than lowlyneſſe or lytell thinge for to a lytell thinge apperteyneth litel. That is to wete humylite. the whiche makethe agreable to god and to the worlde as tofore is ſaide.

dicta et admonitio Agrippae Regis suis populis

¶ Howe the creature ought humbly to obey vnto god. ca. v:

THe ſcripture ſayth that obeyſaunce pleaſeth more vnto god thanne dothe Sacrifice.

Ire

Impacience & rude ſpekinge loſt his dignyte & his ſeignourye as it appereth in the iii. boke of kynges the xii. chapitre Alas what auayleth Impacience but if it be for to encreace wordes but by pacyence we may gete victory of our enemyes.

inpatientia

from povert[illegible] to lordshipe

Diget

¶ Howe wrath and hate noyeth and greueth the creature. ca. .vii.

AS Seneca ſayth Ire troubleth the vnderſtandinge of the creatures. And therfore it ſhulde be their profite for to beholde and take hede of them ſelfe. ¶ For as Seneca ſayth if an Irous man behelde hymſelfe he ſhulde haue pyte of hym ſelf as who ſaith yͭ yre or wrath gyueth affliccion to hym that is angry. And to this purpos Tullyus in the proceſſe that he made for Martel. ſaythe that yre is auncient in coūſeil. And Epycure ſaith that yre acuſtumed maketh a man to come oute of his witte. And Burdius ſaith that yre dothe more harme to hym that is angry than to another. Than ought euery man teſchewe Ire. ¶ For as ſaythe Cathon Ire engendreth diſcorde and all enmytee and cauſeth reaſon to periſſhe in the ſeconde boke of Eneydos. ¶ Therfore ſaith Tybulle that they were moche horrible that fonde fyrſt warres many be dede euilly / & yre hath ſo moch done that many in diſpayre haue ſlayne thēſelfe Recoūtethe nat valeri⁹ in his ix. boke howe Othus whych aſſ

sententia.

sententia

primus inventor belli

was named Darius was ryght cruell and moche Jrous/in ſo moche that he dyd do ſlee many gode men/and contryued many engynes terryble for to make men to dye/but fynably the cruelte cam vpon himſilfe. For reaſon wolde that he that is cruell ſholde by cruelte be caſte oute and punyſſhed/and therfore it is gode to conſyder what harme that cometh of Jre/& as me ſemeth it is none other thynge but a ſpeche of rage/thus ſayth Seneca in his fyrſt boke of Clemence. Neuertheleſſe J wyll not repreue the Jre of gode men/the which ben wroth whan as they ſene harme doone. For the prophete ſayth a man may be wroth for harme and yll that he ſethe done without ſynne ¶ And certaynly we rede how Moyſes was angry ayenſt the peple by cauſe that they kepte the Manna ayenſt the commaundement of god/as it appereth in the.xvii.chapytre of Exody. ¶ And alſo he was angry whan he ſawe the people worſhippe the calfe in ſoo moch that he brake the tables of the Commaundementes in caſtyng them downe as it is writen the.xxii chapytre of Exody. ¶ And Neemias was angry ayenſt them that dyd vſure/as it appereth the.xv. chapytre of Neemye. By which it appereth that it is no faute ne ſynne to be angry for doynge of euyl ¶ And in dede ſaynt Auſten ſayth that god is angry ayenſt the ſynners in puniſſhynge them. And to tyis purpos we rede how god was angry ayēſt Salomon by cauſe of his ydolatry/as it appereth

sententia

boni quando irascuntur.

Historia Moyse

Sententia

Historia

Obedience

people ben they enhaunced in the church/ and alſo in heuen. Semblably Abraham obeyed to god in ſoo moche that he wolde haue ſacrified hys owne ſon and ſmyten of his hedde at the cōmaūdement of god as it apperethe in the xxii chapytre of Geneſis. And therfore god promyſed to Abraham that of his ſede ſhulde be borne the ſaueour of the world Therfore we ought more to obey to god/ than too man as it is tofore ſaide: And accordinge too thys we haue enſaumple of Mathathias. whyche anſwered to the meſſanger of the kinge Anthyocus: ſaynge. that if all obeyed to the kinge Anthyocus yet he wolde nat obeye to hym but to god. as it is wreten in the boke of Machabees in the ſecounde chapitre ¶ we rede alſo of the ſeuen brethern that had leuer to dye than to ete fleſſhe forboden ayenſt the commaundement of god. natwithſtanding the kinge cōmaunded it to them wherby it apperethe that they ought to be repreued that excuſe them of the euyll that they do for their maiſtres that ſo cōmaunde theym. For ſuche is of no value / by cauſe they ought firſt to obeye the commaundemente of god as ſayth ſaynt Peter in the. v. chapitre of the actes of thappoſtles. More ouer for to obey ought to enclyne vs the enſaumple of the virgyn Mary. the whiche obeyed to the wordes of the Aungelle. in ſaynge. Lo the handmayde of god: late it come to me as it ſhall pleaſe hym: and after thy worde ¶ we rede alſo howe Dauyd natwithſtandynge

Historia Sarra

Historia de fratribus [illegible]

that he was kinge obeyed to his fader. as it apperethe in the firſt boke of kinges in the ſeuenth chapytre.

Historia

¶ And yonge Thobye ſaide to his fader yͭ he was redy to obeye too hym. ¶ And Cornelyus Centurio was redy to obeye to hym: whome god had ordeyned to be prelate and maiſter as it apperethe the x. chapitre of the actes of the appoſtles. ¶ Alſo we rede how the Regabites drank no wyne ne had no houſes for to obeye to their fader. As Jeremye recyteth in his thirde chapitre. By whyche thinges it appereth howe obedience was obſerued of the auncien people: and that they that diſobeyed were punyſſhed of god. as it appereth of the children of Iſrael/ the whiche were ouerthrowen in batayle. for ſo moch as they dyd ayenſt the wil of god. and entred nat into the londe of Promyſſion whiche they deſyred as it apperethe in the xxiiii chapitre of the boke of noumbres:

Historia /

¶ Jonas alſoo was throwen in the ſee/ bycauſe he diſobeyed too do that god had commaunded hym/ as it ſheweth in the thirde chapitre of Jonas. And therfore we ought to obeye to god firſt. ⁊ after to other creatures. ¶ If we wol eſchewe peril ⁊ pleaſe iuſu criſte as ſaith ſaynt Bernarde vpon Canticles. The mā is nat worthy to haue any good if he know nat ne obeye god. ¶ And ſaynt Gregory in his Omelye ſaithe that he ought to be mooſt humble towarde god and moſt enclyned to ſerue hym that hath receyued mooſt godes of hym: ⁊ if he doo otherwyſe

Geue thankyng/ to god./

the godes that he hath receyued ſhalbe encreaſynge of his peyne at the day of iugement. ¶ Thys witneſſeth Hughe the viii. chapitre of the booke of the arke of Noe. And for to haue cauſe to remembre the gode that god hath done to vs we haue many examples in holy ſcripture. Rede we nat howe Jacob after that god had ſente vnto hym many godes/ he ſaide ſir I thanke the for the goode that thou haſt done to me. Of which I moche remembre as it is ſhewed in the xxii. chapytre of Geneſys ¶ Semblably dyd dauid/ as it appereth in the ſecounde boke of kinges in the ſeuenth chapytre. And Danyel ſaide lorde thy name be prayſed and bleſſed for the goode that thou haſt done to me: as it apperethe in the ſecounde chapytre of Danyell. Semblably the apoſtle saynt poule in his epyſtles right often and contynuelly prayſeth and thanketh god: as it is ſhewed in the firſt chapytre of hys epyſtle to the romayns. ¶ Rede we nat alſo how the children of Iſrael ſongen in louynge and prayſinge god: bycauſe he had delyuered theym from ſeruytude and that they had paſſed withoute peril the rede ſee. as it appereth the .xv. chapitre of Exody ¶ Semblably the thre children that god delyuered from the furnays bleſſed god right ſwetely/ and deuoutly as it is wreten the thirde chapitre of Danyell/ by the whiche thinges it apperethe how euery man ought to humble hym ſelfe towardys god/ and yelde vnto hym thankynges of the goo-

Historia fratrū triū.

Geue thankyng to god.

Sententia

des that he hath receyued : ¶ And to this purpoſe Seneca in his foure ſcore and one epyſtle to Lucille ſaythe to a man vnkinde/ no man ought for too ſay no thinge. ¶ Than we ought to take enſaumple of the children of Iſrael. the whiche after their victorye of Syraza offreden vnto god many gyftes in their ſacrifice/ as it appereth the one & twenty chapytre of the booke of noumbres. And after that they had had the victory of the Syraza/ and Delbore they begaunne to ſynge in prayſinge/ as it appereth in the fourthe chapitre of Iudyth. Semblably whanne as they had had the victory by Iudas the Machabee ayenſt Thymothean. they begaune to ſynge: and prayſe god. as it apperethe in the ſecounde boke of Machabees the tenthe chapytre ¶ Me thynketh that they be right moche tobe repreued that remembre nat the goodes that god hathe for theym and that worſe is: after the meſure that god gyueth to theym mooſt good they become mooſt hautayn and the more proude: they thinke nat too take enſaumple at the goode creatures/ the whiche ſomtyme loued god the more. bycauſe of the goodes that he gaue too theym. ¶ Alſo we rede howe Anne loued god : and thanked godd of the grace that ſhe had to haue a childe. as it apperethe in the firſt boke of kinges in the ſecounde chapytre. ¶ And whan the virgyn Mary hadde conceyued our lorde Ieſu cryſt. She beganne for too magnifie god in ſaynge. Magnificat anima mea

gratia Marie

Glotony

wyſe whan ſhe ſayd many iniuryes to hym / as it appereth the ſeconde ⁊ the thyrde chapytre of Thobye. ¶ In lyke wyſe ought the wyſe man to do in herynge without any ſtryuynge.

¶ Here foloweth the thirde vertue/ which is abſtynence/ ⁊ how one ought to lyue ſoberly. Ca. .ix.

Glotonye is cauſe of many euylles and ſynnes/ and engendreth many maladyes bodely and goſtely. ¶ And therfore ſayth Tullyus in his fyrſt rethoryque that attemperaunce is none other thynge but by reaſon to mayſtrye the fleſſh and al corrupte deſyre. ¶ And ſaynt Ambroſe ſayth that attemperaunce is a vertue whiche ruleth a man in that/ that whiche he ought to do. And therfore the auncyen men lyued right ſoberly. ¶ And to this purpoſe recounteth Egelle in his fyrſt boke/ howe Socrates was right ſobre all his lyfe/ the whiche Socrates ſayd/ that the people oughte not to lyue for to ete/ but to ete for to lyue. ¶ And Lactence in his boke of very odoracyon ſayth/ that the Poetes calleden glotonye beſtyalyte. For a man beynge a gloton lyueth withoute reaſon and withoute rule ¶ And therfore Seneca in his booke of foure vertues ſayth that men ſhulde ete without replection and drynke without dronkeneſſe. For glotony maketh a man lyghtly to fall in to lecherye. ¶ And to this purpoſe recoūteth ſeynt Jerome ayenſt Jouy-

Similitude

R dto

Eringe

[illegible]

temperantia quid

temperantia quid sit

sententia

sententia

alia

alia

lyve not
surlye but
soberlye

natura parvo
contenta.

sententia
praeclara

nyan/how Galyen ſayd that a man may not ſurely lyue/but he lyue ſobrely/the which thynge is very trouth not only to the body but alſo to the ſoule ¶ And therfore Socrates ete not but one tyme of the day whan the ſonne wente downe/ as recounteth Agelle in the boke aforſayd. ¶ And Boece in the ſeconde boke of Conſolacyon ſayth that nature is contente with lytell thynge/as who ſholde ſaye that nature requyreth ſoberneſſe and abſtynence. ¶ And to this purpoſe recounteth Ualerius in his ſeconde boke and ſayth that the auncient olde men lyued right ſoberly to the ende that they ſhulde be chaſte/in ſo moche that the wymen of Rome dranke no wyne for the ſame cauſe. And Agelle in his boke aforeſayd recyteth how the Romayns lyued right ſoberly and ſyngulerly at ſouper/ for thanne they ete lytell or nought. Moreouer Dydymus in wrytynge to Alyſaūder ſaith that the peple of his contre were right ſobre and toke no refeccyon but after reaſon and after the neceſſyte of nature. And concluded fynably that they of the ſayd contre had comunely no maladies ne vſed none other medecyne but of ſobreneſſe and of abſtynence. By the whiche thynge it appereth / to lyue ſoberly is a thynge moche profytable to the ſoule and to the body/ and by ſobreneſſe the body hath helthe/and the ſoule lyueth without ſynne. ¶ And therfore ſayth Lucan that a man ought to accuſtume hym to gyue to nature attemperaunce / and for to attempre his novnkendne[illegible]

chapytre. ¶ And Amon the proude procured the deth of the children of Iſraell/ whiche hadde done to hym moche gode and ſeruyces/as it appereth in the ſeconde boke of kynges the .x. chapytre. ¶ O Ingratytude thou forgeteſt bñfaytes and makeſt a man vnworthy to haue gode. And therfore of vnkynde people god complaynethe hym in the fyrſte chapytre of yſaye the prophete in ſaynge. I haue noriſſhed children and enhaunced them / and they haue diſpyſed me. And herof haue we many hyſtoryes of theym that deſpiſed god after that they receyued gode of hym. ¶ Rede we not alſo how our lorde Jeſu Cryſte delyuered ſomtyme the children of Iſrael from the handes ⁊ ſeruytude of Pharao and after they forſoke god ⁊ worſhypped calues of golde/as it appereth in the .vi. chapytre of the booke of Nombres. ¶ To whiche chyldren of Iſraell god of heuen ſente Manna in deſerte. And yet neuertheles they murmured/as it appereth in the boke aforſayd the .xv. chapytre. ¶ We rede alſo howe god enhaūſed ſomtyme Jheroboam/⁊ made hī lorde of .x. trybus. ⁊ neuertheles this was he that wᵗdrewe the peple fro the ſeruice of god for it is ſo writen in the .iii. boke of kynḡ the .xii. chapytre. Ananias alſo by the helpe of god ſurmōted his enmyes Neuertheles after he forſoke god ⁊ worſhipped the ydolles/as it is writen in the ſecōde boke of paralipomenon the .xxv. chapytre ⁊ therfore the wiſe mā ought to aduyſe hī wel of the godes that he hath re

Circūloqutio

Ingratitudinis

historia

admonitio

ceyued/and ought ſwetely to remembre theym as is tofore wreten.

¶ How pacience is the ſeconde vertue/ ⁊ it ought for to be had ca. v

THe ſouerayne moyen for to ſurmounte hys enemy: is to haue pacience. ¶ And therfore ſayth plato/that the rote of all phyloſophye and of all ſapience is pacience. ¶ And to this purpos Seneca in his ſyxte epiſtle to Lucille ſaith we oughte ſaith he gladly to endure aduerſitees/ For by Impacience we do none other thinge but to wey oure euyll and make it gretter ¶ And in dede the wyſe men were right pacient. as Syllen the which fonde firſt the lawes and was moche wiſe and ryght pacient as recounteth Valeri⁹ in his vii. boke ⁊ epyſcure ſet no thinge by any ſorowe that myght hap to hym as reherſeth Terquilian in his apologetyque: ¶ And Quintilyan in his. x. cauſe ſaithe that payne is no thinge. but if it be to hym that endureth it ayenſt his will. and if a man endureth it gladly/ than he mayſtryeth fortune as ſaithe prudence in the boke of ſubgeccion of ſynnes. ¶ And Lucanus in his thirde boke ſaith that pacience enioyeth in aduerſyte and maketh a man to come to greate goode in ſo moche that no man may greue ne noy hym. In lyke wyſe ſaithe Macrobe in the boke of Saturnelles in which he recounteth how Auguſt⁹

patientia
phylosophie
radix

P

sententia.

Sententia
preclara

pacyence

the emperour was right pacient nat withſtandynge that there was ſaide to hym many velonyes And valerius in his fourth boke reciteth howe Syracuſan was right pacient whan Denys the tyraunt put hym oute of his countre. And it hapned for to haue recomfort he wente to the hous of Theodore & abode right longe at the gate. The whiche thinge ſeynge Syracuſan he ſaide to his felowe. Alas I ought to haue goode pacience For I haue made in tyme paſſed many other for to abide at my gate Semblably euery man ought to thinke whanne there cometh to hym any aduerſite that it is bicauſe of his ſynne. for bicauſe of our ſynnes we ought gladly to endure and haue pacience. and i dede pacience awaketh a man & maketh hym oft to gete. vertues & to become gode. As witneſſeth valerius in his thirde boke of Alexandeydos. Alas we ſee howe many for to recouer helthe endurethe many peynes & receyue oft bitter medicynes. Thanne by more ſtronger reaſon we ought to endure aduerſytees for to gete vertues and for to hele the ſoule. And therfore ſaithe Cathon: that he may nat bye his puyſſaunce ſurmounte aduerſyte but he helpe hym with pacience. and to this purpos we haue example of Socrates the which ſomtyme was righte pacient in ſuche wyſe that none myght angre him as Caſſian ſaith in his boke of collacions. ¶ And ſaynt Jerome in his firſt booke ayenſt Jonynyan recoūteth how Socrates had ii. wyues the which

D i

Historia

historia nobilis

admonitio optima

sententia

admonitio

Historia

Legi digna

¶ The strenger þt the body is in helthe, welthe & prosperyte: the weker is þe soule. ffor the more he is disposyd to vyce & synne & þe les remembryth god. ¶ But þe more weker þt the body is w sykness, dysesys & adversyte: þe strenger is þe soule. ffor than þe body hathe no wille ne desyre to vyce ne synne, & than he remembryth god & callith vnto hym for helpe & socoure & remembrith his wrechyd lyfe & cryeth god mercy & yeuyth thankyngis to god.

Pacience.

were to hym full greuous and full angry and did
hym moche harme / but alway he hadde paeyence
⁊ toke it all in gree / and ſayde that pacience made
no force of turmentynge ne to ſuffre harme Sem-
blably we haue many examples of many perſons
the which were right pacient: Rede we nat howe
Histori ysaac was right pacient whan his fader wold ha-
ue ſmyten of his hede for to haue ſacrified hym / as
it is redde in the xxii. chapitre of Geneſis. ¶ And
Historia Joseph was right pacient in the perſecucōn of his
bretherne whanne they ſolde hym as it apperethe
the xxxvii. chapytre of Geneſis. ¶ And Dauyd
was moche pacient whanne his ſon Abſolon pur-
ſewed hym as it is wreten in the ſecounde boke of
kinges the xvi. chapitre ¶ And Thobye endured
alia moche paciently the iniuryes that his wife dyd to
hym ⁊ his frendes as it is wreten the ſeconde cha-
Quid patientia pitre of Thobye Verely pacience is the very may-
est et facit. ſtreſſe of all aduerſite: ⁊ is the vertue by whiche a
man may ſurmoūte fortune: and more ouer we re-
de that by pacience many haue goten moch gode ⁊
by it haue eſchewed many euilles. ¶ Ne rede we
nat howe Gedeon by his pacience and his humble
ſpekinge repeaſed the children of Effrayin as it ap-
pereth in the boke of Juges the viii. chapytre
¶ Semblably the faire ⁊ ſwete ſpekinge of Aby-
gayl repeaſed Dauid whan he was angry ayenſt
Naball hir huſbonde as it appereth in the firſt bo-
ke of kinges the xvi. chaptre But Roboas by hys

propyr wyll & obedience

¶ And herof we haue example of oure firſte fader Adam which vſed his owne propꝛe wyll/ and left the cōmaundement of our loꝛde ieſu cryſte whych god had gyuen hym. and therfoꝛe he fell in greate pouerte and into many myſeryes/ as wytneſſethe ſaynt Auſten in his xv. Omelye vpon the goſpelle of ſaynt Johan. ¶ It is alſo well reaſon that the ſeruaunt obey to his maiſter and conſequently the creature to god. And too this purpos recounteth Valerye in his ſeconde boke howe of olde tyme the knyghtes obeyed vnto the pꝛincys vpon peyne of dethe By moche moꝛe ſtronge reaſon we ought to obey to god with all our might. foꝛ as the ſcripture ſaith we ought moꝛe to obeye to god than to men: And if we obey vs to men. that ought to be foꝛ the loue of god. Thus counſeylethe vs the appoſtle. And certeynly moche goode is fallen vnto theym that haue hūbly obeyed god. And to this purpos recountethe ſaynt gregoꝛy in his dialogue the firſt boke the ſeuenthe chapytre howe ſeynt Benet had a diſcyple whom he cōmaunded that he ſhuld ren vpon the water whom he obeied and was ſaued from peryll. Than ſaynt benet demaunded hym if he had any fere of water. And he anſwered hym that he hadde apperceyued no water. And thāne ſaynt Benet thanked god foꝛ as moche as he had ſeen this myracle foꝛ the obedience of hys dyſciple. ¶ Saynt Gregoꝛy alſo reherſethe of a relygyous man which atte cōmandement of his abbot euery

sententia

Obedience

daye by thre yere watred a pyece of wode all drye which was ſette in the erthe. And yet he muſt ferche the water a myle ferre. And by cauſe of the meryte of his obeyſaunce the thyrd yere the ſayd tree floriſſhed/ and this hyſtorye reherſeth Caſſyan the fyrſt boke of his collacyons/ in whiche he recounteth alſo howe the dyſcyple of a ryght olde man at his commaundement wolde remeue a ryght grete roche/ and aduyſed hym not if he myght do it or not. For it ſuffyſed hym to obeye his mayſter after his power. By the whiche thynges it appereth howe obedyence is agreable to god/ for the whiche to haue/ we haue example in nature/ as ſayen the naturyens. The beſtes obeyen to the lyon as to theyr kynge/ and they darre not paſſe the cercle that the lyon maketh with his tayle. ¶ Semblably the bees that maken hony obeyen to theyre kynge/ and the Cranes alſo. And in nature we ſe many thynges ſemblable. ¶ Moreouer in holy ſcrypture we haue to this purpoſe many examples. And verely we rede how Noe obeyed right expreſſely vnto god as it apperethe in the. vii. chapytre of Geneſis/ and therfore he was ſaued fro the flode ¶ Semblably the children of Iſraell for their obedyence alſo were kepte of god/ as it appereth in the. ix. chapytre of the boke of Nombres. ¶ The appoſtles alſo lyghtly dyd obey to god in ſoo moche that they folowed hym at the fyrſte callynge/ as recyteth ſeynt Mathewe in his. iiii. chapytre. And therfore aboue all

Bestiæ

apes

grues

Ire.

in the fourthe booke of kynges in the .x. chapytre. ¶ And for ſemblable reaſon he was angry alſo ayenſt the chyldren of Iſraell/ and putte them in the hande of Azaell theyr enemye / as it apperethe the fourth boke of kynges the .x. chapitre. ¶ Semblably for ydolatrye god was angry ayenſte Ioab & ayenſt his captayne/ as it is wryten the ſeconde boke of Paralypomenon the .xxiiii. chapitre. ¶ We rede alſo how god was angry ayenſt the children of Iſrael by cauſe they dyd fornycacõn wᵗ the doughters of Moab/ as it apperethe the .xxv. chapytre of the boke of Nombres/ by which thinge it appereth how that god is angry ſõtyme ayenſt the ſynners But that is not Ire named ne Impacience which troubleth the ſpyryte and the entendement which empecheth and letteth many a gode thynges/ and maketh a man to come to many Inconuenyences ¶ Ne recounteth not Valerius in his .ix. booke of the cruelte of a Iuge which made a bulle of braſſe/ and had ordeyned that the euyl doers ſhulde be cloſed therin/ & there ſholde dye by famyne: the whyche thynge ſeynge Hanyball/ he cõdempned the ſame Iuge to dye the ſame deth to the which he had condẽpned other. And neuertheles Hanybal was alſo right cruell/ in ſo moch that he made a brydge of the bodyes of the romayns which he had ſlayne vpon whiche he & his people paſſed ouer the ryuer of Golle/ but atte laſt the ſayd Hanyball was ouerthrowen of his aduerſaryes. For cruelte by reaſon

Historia

Historia rara.

Ire

sententia optima —

admonitio.

muſt be cruelly ſerued. And therfore no man oughte for to be cruell ne to be Irefull ne bere wrath in his herte. For the Ire tourmenteth the Irous and bryngeth hym to ſuche a poynte that he can not ne may not conſente vnto reaſon. ¶ Alas what auayleth me if I hate my neyghbour/ſythen that in ſuche eſtate I may not pleaſe god/ſythen I loue not hym whome I ought to loue: and alſo I may haue noo pardon ne forgyueneſſe if I forgyue not other. ¶ Rede we not howe Iepte made peas with the Galadytes in ſoo moche as that he faughte for them. Not withſtandyng that they hadde done to hym many euylles & moche harme/ as it appereth the. vi. chapytre of Iudyth. ¶ Dauid in lyke wyſe wolde not ſlee yſobeth his enemye. And in dede he dyd doo ſlee the two theues that preſented to hym the hede of his enemye: as it apperethe the ſeconde booke of kynges the. iiii. chapytre. wherfore it appereth that no man ought to haue Ire in his herte ne to bere wrath. But the deuyll whiche is prynce of all deuyſyon by dyuerſe maners engendreth the ſtryues and noyſes. For ſome hate all their neyghbours/and ſome hate by enuy other ¶ Such was the hate of the brethren of Ioſeph whome they ſolde/as it is wryten in the. xxix. chapytre of Geneſis. ¶ wherfore hated the Egypcyens the chyldren of Iſraell/ but bycauſe they became grete and multeplyed/as it is writen the thirde chapytre of Exody ¶ And Saull wherfore hated he Dauyd/ but for as moche that he ſawe that he was wyſe and moche byloued of the people/as it appereth in the fyrſt boke of kynges the .xvi. chapitre. ¶ And the fende by dyuerſe maners ſoweth diſcorde and Ire/but he that is wyſe oughte to bere noo wrathe but deſyre wele and gode to euery man.

Sententia
finalis
præclara

¶ How no man ought to ſtryue ne engendre noyſes. Capitulo viii.

By ſtryfe may come noo goode: but it engendreth noyſes which oft tymes may not wel be appeaſed. ¶ And therfore Cathon ſayth to hys ſon: my ſon thou oughteſt to flee noyſes and ſtryues. For moch people haue had harme by ſpekyng but by beynge ſtyll & not to ſpeke fewe or none haue had any harme ¶ And to this purpoſe ſaith Iuuenall in his .iiii. boke/that ſtryuynge langage bereth venym in hymſilfe & corrupteth gode maners & empeſſheth & letteth frenſhip. ¶ And me ſemeth that who that may haue peas by his litel ſpekyng or beynge ſtylle hath not gretly cauſe to ſpeke. For for to ſpeke welle is a grete mayſtrye: but for to be ſtylle & ſay lytell is no grete payne: & ofttyme ſcylence cauſethe to haue peas. And this wytneſſethe Ouyde in his boke of the arte of loue. ¶ Moreouer by reaſon it well appereth that contencōn ne ſtryfe is no thynge worth. For if thou ſtryue for to ſuſteyne trouth and bountee: it is no grete wyſdome. For

sententia

humylite

Snyba.

But nature whych may nat ſuffre them ſendethe them ageyne downe ⁊ in lyke wyſe cauſe the thynges aboue ſayde. Semblably it is of a proude mā which is mooſt booſtfull ⁊ full of noyſes by cauſe that he moūteth more hye than he ought or ſholde and in dede he fallethe lower than he wolde/for he may endure no thynge of the worlde: ne ceſſe nat to deſpiſe other. ¶ Therfore ſaith prudence in hys boke of ſubieccion of vices/that humylite adreſſeth a man and maketh his lyfe more in a moyen in all his operacions and to eſchewe outrage ¶ Therfore reherſeth Valeriꝰ in his fourth boke that ſythen that a nother Valeriꝰ had be moche grete at Rome he put hym ſelfe frely in a right litel aſtate and left all pompes ⁊ all worldly thinges/ and me ſemeth that all proude people ought to aduyſe them vpon the hiſtoryes ⁊ aūcien examples the whiche ſhewe howe humylite enhaūceth the people ⁊ pride ouerthroweth them. ¶ Rede we nat howe Saul kept nete/ ⁊ Dauid ſhepe ⁊ after were kinges. ¶ Conſtantyn alſo was right pore whan he toke his wyf Elayne and after was choſen Emperour By whiche it appereth that the humbles haue ben enhaūced/ but of proude folke what ſhall we ſaye. ¶ I pray the beholde what is become of the puyſſaūce of nero whiche fiſſhed with nettes of golde. where is the puyſſaūce of Pharao. where is the myghty cyte of troy whyche was ſo renomed. ¶ where is Babylon that was ſo made in height. Certaynly

Historia Neronis

pde. & vaynglory.

all is come to nought: for pryde may nat longe endure/ What auayleth than pryde which the worlde ſo moch loueth. ¶ What is become of Arpharat the proude kinge/ he was all vanyſſhed a waye as ſmoke. What is become of Agryppe and Julyen/ that were ſo mighty/ fortune hath taken a way fro them all that ſhe had gyuen them/ he is a fole that truſteth in hir/ but parauẽture thou ſhalt ſay that thou mayſt well truſt in thy wytte/ ⁊ in thyn hauour where as is thy grete puyſſaũce Alas I pray the wylt thou adreſſe the ⁊ conſidre that noo man ought to glorifye ne ſette his herte in his ſapyence ne in his wiſdome. And herof haſt thou exaumple of Salomon the wiſe man which afterward was deceyued ſo moche that he adoured ydolles. And Architofell the wiſe counſeilour of Dauid finably he henge hym ſelfe. ¶ And the wyſe cathon ſlewe he nat hym ſelfe ⁊ Democritus allo: ⁊ therfore it is greate folye for a man to glorifye hym ſelfe in hys wytte ⁊ cũnynge. More ouer what auaylethe the if thou be faire. For Abſolon was faire neuertheles he was hanged on a tre. ¶ And tholyfaut for alle the beawte of his yuory and his tethe is oft put to dethe. ¶ The gamaleon is moche faire in hys lyfe but he is right foule in his dethe/ what auaylethe than the beawte of this worlde. Thus euery perſone may ſe ⁊ well apperceyue that there is no thynge in this worlde wherof we ought to haue pryde for to glorifie oure ſelfe. ¶ And this conſydered

sententia

sententia

Fortune

Regis dicta

dicta et adm-
onitio Agrippe
Regis suis
populis

the kinge of perſe ſeynge his people ⁊ his knightes wepte ſaynge: Alas I ſee a right faire companye. But it is pyte: ſeen that in ſhoꝛt tyme they ſhall be but erthe. In lyke wyſe recoūteth ſaynt Jerome that there is no thinge of the woꝛde that endureth foꝛ we rede that Jouynyan dyd greate peyne foꝛ to become a kinge: but he dyed the ſame daye that he ſhulde haue be made kinge of the royalme of pſe And Ualentyne that was ſo rich was by bledyng at the mouthe deed ⁊ quenched And his ſon Gracyen was betrayed of his owne people ⁊ ſlayn by one his enemye. Than it is but litell gloꝛy to ſeignourye and to haue richeſſe. And the ſame ſayde the kinge Agryppe. whiche is tofoꝛe named the whiche in dyenge cryed wyth an hye voys. Alas my goode people ſette no thynge by hauynge of richeſſe. foꝛ me that am youre loꝛde ye maye ſee dye right poꝛely. ¶ And therfoꝛe Oꝛas in his epyſtles ſayth that there is no thinge that better apperteynethe to a man than lowlyneſſe oꝛ lytell thinge foꝛ to a lytell thinge apperteyneth litel. That is to wete humylite. the whiche makethe agreable to god and to the woꝛlde as tofoꝛe is ſaide.

¶ Howe the creature ought humbly to obey vnto god. ca. v.

THe ſcripture ſayth that obeyſaunce pleaſeth moꝛe vnto god thanne dothe Sacrifice.

Ire

Impacience ⁊ rude ſpekinge loſt his dignyte ⁊ his ſeignourye as it appereth in the iii. boke of kynges the xii. chapitre Alas what auayleth Impacience but if it be for to encreace wordes but by pacyence we may gete victory of our enemyes.

impatientia

¶ Howe wrath and hate noyeth and greueth the creature. ca. vii.

[illegible]

Rigot

AS Seneca ſayth Ire troublethe the vnderſtandinge of the creatures. And therfore it ſhulde be their profite for to beholde and take hede of them ſelfe. ¶ For as Seneca ſayth if an Irous man behelde hymſelfe he ſhulde haue pyte of hym ſelf as who ſaith yͭ yre or wrath gyueth affliccion to hym that is angry. And to this purpos Tullyus in the proceſſe that he made for Martel. ſaythe that yre is auncient in cōſeil. And Epycure ſaith that yre acuſtumed maketh a man to come oute of his witte. And Burdius ſaith that yre dothe more harme to hym that is angry than to another. Than ought euery man teſchewe Ire. ¶ For as ſaythe Cathon Ire engendreth diſcorde and all enmytee and cauſeth reaſon to periſſhe in the ſeconde boke of Eneydos. ¶ Therfore ſaith Tybulle that they were moche horrible that fonde fyrſt warres many be dede euilly/⁊ yre hath ſo moch done that many in diſpayre haue ſlayne thēſelfe Recoūteth not Valeri⁹ in his ix. boke howe Othus whych all

sententia

sententia

prim⁹ inven
tor belli

Jre

was named Darius was ryght cruell and moche Irous / in ſo moche that he dyd do ſlee many gode men / and contryued many engynes terryble for to make men to dye / but fynably the cruelte cam vpon himſilfe. For reaſon wolde that he that is cruell ſholde by cruelte be caſte oute and punyſſhed / and therfore it is gode to conſyder what harme that cometh of Ire / ⁊ as me ſemeth it is none other thynge but a ſpeche of rage / thus ſaythe Seneca in his fyrſt boke of Clemence. Neuertheleſſe I wyll not repreue the Ire of gode men / the which ben wroth whan as they ſene harme doone. For the prophete ſayth a man may be wroth for harme and yll that he ſethe done without ſynne ¶ And certaynly we rede how Moyſes was angry ayenſt the peple by cauſe that they kepte the Manna ayenſt the commaundement of god / as it appereth in the .xvii. chapytre of Exody. ¶ And alſo he was angry whan he ſawe the people worſhippe the calfe in ſoo moche that he brake the tables of the Commaundementes in caſtyng them downe as it is writen the .xxii. chapytre of Exody. ¶ And Neemias was angry ayenſt them that dyd vſure / as it appereth the .xv. chapytre of Neemye. By which it appereth that it is no faute ne ſynne to be angry for doynge of euyl ¶ And in dede ſaynt Auſten ſayth that god is angry ayenſt the ſynners in punyſſhynge them. And to tyis purpos we rede how god was angry ayenſt Salomon by cauſe of his ydolatry / as it appereth

sententia

boni quando irascuntur.

Historia Moysee

Sententia

Historia

people ben they enhaunced in the church/ and alſo in heuen. Semblably Abraham obeyed to god in ſoo moche that he wolde haue ſacrified hys owne ſon and ſmyten of his hedde at the cõmaũdement of god as it appereth in the xxii chapytre of Geneſis. And therfore god promyſed to Abraham that of his ſede ſhulde be borne the ſaueour of the worlde Therfore we ought more to obey to god/ than too man as it is tofore ſaide: And accordinge too thys we haue enſaumple of Mathathias. whyche anſwered to the meſſanger of the kinge Anthyocus: ſaynge. that if all obeyed to the kinge Anthyocus yet he wolde nat obeye to hym but to god. as it is wreten in the boke of Machabees in the ſecounde chapitre ¶ we rede alſo of the ſeuen brethern that had leuer to dye than to ete fleſſhe forboden ayenſt the commaundement of god. natwithſtanding the kinge cõmaunded it to them wherby it appereth that they ought to be repreued that excuſe them of the euyll that they do for their maiſtres that ſo cõmaunde theym. For ſuche is of no value / by cauſe they ought firſt to obeye the commaundemente of god as ſayth ſaynt Peter in the. v. chapitre of the actes of thappoſtles. More ouer for to obey ought to enclyne vs the enſaumple of the virgyn Mary. the whiche obeyed to the wordes of the Aungelle. in ſaynge. Lo the handmayde of god: late it come to me as it ſhall pleaſe hym: and after thy worde ¶ we rede alſo howe Dauyd natwithſtandynge

Historia sacra.

Historia de fratribus [illegible]

that he was kinge obeyed to his fader. as it apperethe in the firſt boke of kinges in the ſeuenth chapytre.

Historia

¶ And yonge Thobye ſaide to his fader yᵗ he was redy to obeye too hym. ¶ And Cornelyus Centurio was redy to obeye to hym: whome god had ordeyned to be prelate and maiſter as it apperethe the x. chapitre of the actes of the appoſtles. ¶ Alſo we rede how the Regabites drank no wyne ne had no houſes for to obeye to their fader. As Ieremye recyteth in his thirde chapitre. By whyche thinges it appereth howe obedience was obſerued of the auncien people: and that they that diſobeyed were punyſſhed of god. as it appereth of the children of Iſrael/ the whiche were ouerthrowen in batayle. for ſo moch as they dyd ayenſt the wyll of god. and entred nat into the londe of Promyſſion whiche they deſyred as it apperethe in the xiiii chapitre of the boke of noumbres.

Historia

¶ Ionas alſoo was throwen in the ſee/ bycauſe he diſobeyed too do that god had commaunded hym/as it ſheweth in the thirde chapitre of Ionas. And therfore we ought to obeye to god firſt. ⁊ after to other creatures. ¶ If we wol eſchewe perel ⁊ pleaſe ieſu criſte as ſaith ſaynt Bernarde vpon Canticles. The mã is nat worthy to haue any good if he know nat ne obeye god. ¶ And ſaynt Gregory in his Omelye ſaithe that he ought to be mooſt humble towarde god and moſt enclyned to ſerue hym that hath receyued mooſt godes of hym: ⁊ if he doo otherwyſe

Geue thankyng / to god.

the godes that he hath receyued ſhalbe encreaſynge of his peyne at the day of iugement. ¶ Thys witneſſeth Hughe the viii. chapitre of the booke of the arke of Noe. And for to haue cauſe to remembre the gode that god hath done to vs we haue many examples in holy ſcripture. Rede we nat howe Jacob after that god had ſente vnto hym many godes/ he ſaide ſir I thanke the for the goode that thou haſt done to me. Of which I moche remembre as it is ſhewed in the xxii. chapytre of Geneſys ¶ Semblably dyd dauid/ as it appereth in the ſecounde boke of kinges in the ſeuenth chapytre. And Danyel ſaide lorde thy name be prayſed and bleſſed for the goode that thou haſt done to me: as it apperethe in the ſecounde chapytre of Danyell. Semblably the apoſtle ſaynt poule in his epyſtles right often and contynuelly prayſeth and thankethe god: as it is ſhewed in the firſt chapytre of hys epyſtle to the romayns. ¶ Rede we nat alſo how the children of Iſrael ſongen in louynge and prayſinge god: bycauſe he had delyuered theym from ſeruytude and that they had paſſed withoute peril the rede ſee. as it appereth the .xv. chapitre of Exody ¶ Semblably the thre children that god delyuered from the furnays bleſſed god right ſwetely/ and deuoutly as it is wreten the thirde chapitre of Danyell/ by the whiche thinges it apperethe how euery man ought to humble hym ſelfe towardys god/ and yelde vnto hym thankynges of the goo-

Historia
fratrū
triū.

Geue thankyng to god.

sententia

des that he hath receyued : ¶ And to this purpoſe Seneca in his foure ſcore and one epyſtle to Lucille ſaythe to a man vnkinde / no man ought for too ſay no thinge. ¶ Than we ought to take enſaumple of the children of Iſrael. the whiche after their victorye of Syraza offreden vnto god many gyftes in their ſacrifice / as it appereth the one & twenty chapytre of the booke of noumbres. And after that they had had the victory of the Syraza / and Delbore they beganne to ſynge in prayſinge / as it appereth in the fourthe chapitre of Iudyth. Semblably whanne as they had had the victory by Iudas the Machabee ayenſt Thymothean. they beganne to ſynge: and prayſe god. as it apperethe in the ſecounde boke of Machabees the tenthe chapytre ¶ Me thynketh that they be right moche tobe repreued that remembre nat the goodes that god hathe for theym and that worſe is: after the meſure that god gyueth to theym mooſt good they become mooſt hautayn and the more proude: they thinke nat too take enſaumple at the goode creatures / the whiche ſomtyme loued god the more. bycauſe of the goodes that he gaue too theym. ¶ Alſo we rede howe Anne loued god : and thanked godd of the grace that ſhe had to haue a childe. as it apperethe in the firſt boke of kinges in the ſecounde chapytre. ¶ And whan the virgyn Mary hadde conceyued our lorde Ieſu cryſt. She beganne for too magnifie god in ſaynge. Magnificat anima mea

gratia Mariæ.

Glotony.

wyſe whan ſhe ſayd many iniuryes to hym / as it appereth the ſeconde ⁊ the thyrde chapytre of Thobye. ¶ In lyke wyſe ought the wyſe man to do in herynge without any ſtryuynge.

¶ Here foloweth the thirde vertue / which is abſtynence / ⁊ how one ought to lyue ſoberly. Ca. .ix.

GLotonye is cauſe of many euylles and ſynnes / and engedreth many maladyes bodely and goſtely. ¶ And therfore ſayth Tullyus in his fyrſt rethoryque that attemperaunce is none other thynge but by reaſon to mayſtrye the fleſſh and al corrupte deſyre. ¶ And ſaynt Ambroſe ſayth that attemperaunce is a vertue whiche ruleth a man in that / that whiche he ought to do. And therfore the auncyen men lyued right ſoberly. ¶ And to this purpoſe recounteth Egelle in his fyrſt boke / howe Socrates was right ſobre all his lyfe / the whiche Socrates ſayd / that the people oughte not to lyue for to ete / but to ete for to lyue. ¶ And Lactence in his boke of very odoracyon ſayth / that the Poetes calleden glotonye beſtyalyte. For a man beynge a gloton lyueth withoute reaſon and withoute rule ¶ And therfore Seneca in his booke of foure vertues ſayth that men ſhulde ete without replection and drynke without dronkeneſſe. For glotony maketh a man lyghtly to fall in to lecherye. ¶ And to this purpoſe recounteth ſeynt Jerome ayenſt Jouy

Similitudo

R dco

Caring.

&c

temperantia quid

temperantia quid fuerit

sententia

sententia

alia

alia

Ele[illegible]y

lyve not
surlye but
soberlye

nyan/ how Galyen ſayd that a man may not ſurely lyue/ but he lyue ſobrely/ the which thynge is very trouth not only to the body but alſo to the ſoule ¶ And therfore Socrates ete not but one tyme of the day whan the ſonne wente downe/ as recounteth Agelle in the boke aforſayd. ¶ And Boece in the ſeconde boke of Conſolacyon ſayth that nature is contente with lytell thynge/ as who ſholde ſaye that nature requyreth ſoberneſſe and abſtynence.

natura parvo
contenta.

¶ And to this purpoſe recounteth Ualerius in his ſeconde boke and ſayth that the auncient olde men lyued right ſoberly to the ende that they ſhulde be chaſte/ in ſo moche that the wymen of Rome dranke no wyne for the ſame cauſe. And Agelle in his boke aforeſayd recyteth how the Romayns lyued right ſoberly and ſyngulerly at ſouper/ for thanne they ete lytell or nought. Moreouer Dydymus in wrytynge to Alyſaūder ſaith that the peple of his contre were right ſobre and toke no refeccyon but after reaſon and after the neceſſyte of nature. And concluded fynably that they of the ſayd contre had comunely no maladies ne vſed none other medecyne but of ſobreneſſe and of abſtynence. By the whiche thynge it appereth/ to lyue ſoberly is a thynge moche profytable to the ſoule and to the body/ and by ſobreneſſe the body hath helthe/ and the ſoule lyueth without ſynne.

sententia
praeclara

¶ And therfore ſayth Lucan that a man ought to accuſtume hym to gyue to nature attemperaunce/ and for to attempre his novnkendnes

chapytre. ¶ And Amon the pꝛoude pꝛocured the deth of the children of Iſraell/ whiche hadde done to hym moche gode and ſeruyces/ as it appereth in the ſeconde boke of kynges the.x. chapytre. ¶ O Ingratytude thou foꝛgeteſt bn̄faytes and makeſt a man vnwoꝛthy to haue gode. And therfoꝛe of vnkynde people god complayneth hym in the fyrſte chapytre of yſaye the pꝛophete in ſaynge. I haue noriſſhed children and enhaunced them/ and they haue diſpyſed me. And herof haue we many hyſtoryes of theym that deſpiſed god after that they receyued gode of hym. ¶ Rede we not alſo how our loꝛde Jeſu Cryſte delyuered ſomtyme the childꝛen of Iſrael from the handes ⁊ ſeruytude of Pharao and after they foꝛſoke god ⁊ woꝛſhypped calues of golde/ as it appereth in the.vi. chapytre of the boke of Nombꝛes. ¶ To whiche chyldꝛen of Iſraell god of heuen ſente Manna in deſerte. And yet neuertheles they murmured/ as it appereth in the boke afoꝛſayd the.xv. chapytre. ¶ We rede alſo how god enhaūſed ſomtyme Jheroboam/ ⁊ made hī loꝛde of.x. trybus. ⁊ neuertheles this was he that wᵗdrewe the peple fro the ſeruice of god foꝛ it is ſo wꝛiten in the.iii. boke of kyngꝭ the.xii. chapytre. Ananias alſo by the helpe of god ſurmoūted his enimyes Neuertheles after he foꝛſoke god ⁊ woꝛſhipped the ydolles/ as it is writen in the ſecōde boke of paralipomenon the.xxv. chapytre ⁊ therfoꝛe the wiſe mā ought to aduyſe hī wel of the godes that he hath re

Circūlocutio

Ingratitudinis

historia

admonitio

Pacience./

ceyued/and ought ſwetly to remembre theym as is tofore wreten.

¶ How pacience is the ſeconde vertue/ & it ought for to be had ca. v.

THe ſouerayne moyen for to ſurmounte hys enemy: is to haue pacience. ¶ And therfore ſayth plato/that the rote of all phyloſophye and of all ſapience is pacience. ¶ And to this purpos Seneca in his ſyxte epiſtle to Lucille ſaith we oughte ſaith he gladly to endure aduerſitees/ For by Impacience we do none other thinge but to wey oure euyll and make it gretter ¶ And in dede the wyſe men were right pacient. as Syllen the which fonde firſt the lawes and was moche wiſe and ryght pacient as recounteth Valeri⁹ in his vii. boke & epyſcure ſet no thinge by any ſorowe that myght happe to hym as reherſeth Terqullian in his apologetyque: ¶ And Quintilyan in his .x. cauſe ſaithe that payne is no thinge. but if it be to hym that endureth it ayenſt his will. and if a man endureth it gladly/ than he maiſtryeth fortune as ſaithe prudence in the boke of ſubgeccion of ſynnes. ¶ And Lucanus in his thirde boke ſaith that pacience enioyeth in aduerſyte and maketh a man to come to greate goode in ſo moche that no man may greue ne noy hym. In lyke wyſe ſaithe Macrobe in the boke of Saturnelles in which he recounteth how Auguſt⁹

patientia phylosophie radix

sententia.

Sententia preclara

pacience

the emperour was right pacient nat withſtandynge that there was ſaide to hym many velonyes And valerius in his fourth boke reciteth howe Syracuſan was right pacient whan Denys the tyraunt put hym oute of his countre. And it hapned for to haue recomfort he wente to the hous of Theodore ⁊ abode right longe at the gate. The whiche thinge ſeynge Syracuſan he ſaide to his felowe. Alas I ought to haue goode pacience For I haue made in tyme paſſed many other for to abide at my gate Semblably euery man ought to thinke whanne there cometh to hym any aduerſite that it is bicauſe of his ſynne, for bicauſe of our ſynnes we ought gladly to endure and haue pacience. and i dede pacience awaketh a man ⁊ maketh hym oft to gete vertues ⁊ to become gode. As witneſſeth valerius in his thirde boke of Alexandeydos. Alas we ſee howe many for to recouer helthe endurethe many peynes ⁊ receyue oft bitter medicynes. Thanne by more ſtronger reaſon we ought to endure aduerſytees for to gete vertues and for to hele the ſoule. And therfore ſaithe Cathon: that he may nat bye his puyſſaunce ſurmounte aduerſyte but he helpe hym with pacience. and to this purpos we haue example of ſocrates the which ſomtyme was righte pacient in ſuche wyſe that none myght angre him as Caſſian ſaith in his boke of collacions. ¶ And ſaynt Jerome in his firſt booke ayenſt Jouynyan recoũteth how Socrates had ii. wyues the which

Historia

historia nobilis

admonitio optima

sententia

admonitio

Historia

Legi digna

¶ The strenger þt the body is in helthe, welthe & prosperyte: the weker is þe soule. ffor the more he is disposyd to vyce & synne, þe les remembryth god. ¶ But þe more weker þt the body is in sykness, dysese & adversyte: þe strenger is þe soule. ffor than þe body hathe no wille ne desire to vyce ne synne & than he remembryth god & callith vnto hym for helpe & socour & remembrith his wrechyd lyfe & axyth god mercy & yevyth thankynges to god

Pacience.

were to hym full greuous and full angry and did hym moche harme / but alway he hadde paeyence ⁊ toke it all in gree / and ſayde that pacience made no force of turmentynge ne to ſuffre harme Semblably we haue many examples of many perſons the which were right pacient: Rede we nat howe yſaac was right pacient whan his fader wold haue ſmyten of his hede for to haue ſacrified hym / as it is redde in the xxii. chapitre of Geneſis. ¶ And Joſeph was right pacient in the perſecucōn of his bretherne whanne they ſolde hym as it apperethe the xxxvii. chapytre of Geneſis. ¶ And Dauyd was moche pacient whanne his ſon Abſolon purſewed hym as it is wreten in the ſecounde boke of kinges the xvi. chapitre ¶ And Thobye endured moche paciently the iniuryes that his wife dyd to hym ⁊ his frendes as it is wreten the ſeconde chapitre of Thobye Verely pacience is the very mayſtreſſe of all aduerſite: ⁊ is the vertue by whiche a man may ſurmoūte fortune: and more ouer we rede that by pacience many haue goten moch gode ⁊ by it haue eſchewed many euilles. ¶ Ne rede we nat howe Gedeon by his pacience and his humble ſpekinge repeaſed the children of Effrayin as it appereth in the boke of Juges the viii. chapytre ¶ Semblably the faire ⁊ ſwete ſpekinge of Abygayl repeaſed Dauid whan he was angry ayenſt Naball hir huſbonde as it appereth in the firſt boke of kinges the xvi. chaptre But Roboas by hys

Histori

Historia

alia

Quid patientia est et facit.

propyr wyll & obedience

¶ And herof we haue example of oure firſte fader Adam which vſed his owne propre wyll/ and left the commaundement of our lorde ieſu cryſte whych god had gyuen hym. and therfore he fell in greate pouerte and into many myſeryes/ as wytneſſeth the ſaynt Auſten in his xv. Omelye vpon the goſpelle of ſaynt Iohan. ¶ It is alſo well reaſon that the ſeruaunt obey to his maiſter and conſequently the creature to god. And too this purpos recounteth Valerye in his ſeconde boke how of olde tyme the knyghtes obeyed vnto the princys vpon peyne of dethe By moche more ſtronge reaſon we ought to obey to god with all our might. for as the ſcripture ſaith we ought more to obeye to god than to men: And if we obey vs to men. that ought to be for the loue of god. Thus counſeylethe vs the appoſtle. And certeynly moche goode is fallen vnto theym that haue hūbly obeyed god. And to this purpos recountethe ſaynt gregory in his dialogue the firſt boke the ſeuenthe chapytre how ſeynt Benet had a diſcyple whom he cōmaunded that he ſhuld ren vpon the water whom he obeied and was ſaued from peryll. Than ſaynt benet demaunded hym if he had any fere of water. And he anſwered hym that he hadde apperceyued no water. And thāne ſaynt Benet thanked god for as moche as he had ſeen this myracle for the obedience of hys dyſciple.

sententia

¶ Saynt Gregory alſo reherſethe of a relygyous man which atte commandement of his abbot euery

Obedience

daye by thre yere watred a pyece of wode all drye which was ſette in the erthe. And yet he muſt fetche the water a myle ferre. And by cauſe of the meryte of his obeyſaunce the thyrd yere the ſayd tree floriſſhed/ and this hyſtorye reherſeth Caſſyan the fyrſt boke of his collacyons/ in whiche he recounteth alſo howe the dyſcyple of a ryght olde man at his commaundement wolde remeue a ryght grete roche/ and aduyſed hym not yf he myght do it or not. For it ſuffyſed hym to obeye his mayſter after his power. By the whiche thynges it appereth howe obedyence is agreable to god/ for the whiche to haue/ we haue example in nature/ as ſayen the naturyens. ¶ The beſtes obeyen to the lyon as to theyr kynge/ and they darre not paſſe the cercle that the lyon maketh with his tayle. ¶ Semblably the bees that maken hony obeyen to theyr kynge/ and the Cranes alſo. And in nature we ſe many thynges ſemblable. ¶ Moreouer in holy ſcrypture we haue to this purpoſe many examples. And verely we rede how Noe obeyed right expreſſely vnto god as it apperethe in the .vii. chapytre of Geneſis/ and therfore he was ſaued fro the flode ¶ Semblably the children of Iſraell for their obedyence alſo were kepte of god/ as it appereth in the .ix. chapytre of the boke of Nombres. ¶ The apoſtles alſo lyghtly dyd obey to god in ſoo moche that they folowed hym at the fyrſte callynge/ as wryteth ſeynt Mathewe in his .iiii. chapytre. And therfore aboue all

Bestiæ.

apes

grues

Ire.

in the fourthe booke of kynges in the .x. chapytre. ¶ And for ſemblable reaſon he was angry alſo ayenſt the chyldren of Iſraell/ and putte them in the hande of Azaell theyr enemye / as it apperethe the fourth boke of kynges the .x. chapitre. ¶ Semblably for ydolatrye god was angry ayenſte Joab & ayenſt his captayne/ as it is wryten the ſeconde boke of Paralypomenon the .xxiiii. chapitre. ¶ We rede alſo how god was angry ayenſt the children of Iſrael by cauſe they dyd fornycacōn wᵗ the doughters of Moab/ as it apperethe the .xxv. chapytre of the boke of Nombres/ by which thinge it appereth how that god is angry ſōtyme ayenſt the ſynners But that is not Ire named ne Impaciente which troubleth the ſpyryte and the entendement which empecheth and letteth many a gode thynges/ and maketh a man to come to many Inconuenyences ¶ He recounteth not Valerius in his .ix. booke of the cruelte of a Juge which made a bulle of braſſe/ and had ordeyned that the euyl doers ſhulde be cloſed therin/ & there ſholde dye by famyne: the whiche thynge ſeynge Hanyball/ he cōdempned the ſame Juge to dye the ſame deth to the which he had condēpned other. And neuertheles Hanybal was alſo right cruell/ in ſo moch that he made a brydge of the bodyes of the romayns which he had ſlayne vpon whiche he & his people paſſed ouer the ryuer of Golle/ but atte laſt the ſayd Hanyball was ouer throwen of his aduerſaryes. For cruelte by reaſon

Historia

Historia rara.

sententia optima

muſt be cruelly ſerued/ And therfore no man oughte for to be cruell ne to be Irefull ne bere wrath in his herte. For the Ire tourmenteth the Irous and bryngeth hym to ſuche a poynte that he can not ne may not conſente vnto reaſon. ¶ Alas what auayleth me if I hate my neyghbour/ ſythen that in ſuche eſtate I may not pleaſe god/ ſythen I loue not hym whome I ought to loue: and alſo I may haue noo pardon ne forgyueneſſe if I forgyue not other. ¶ Rede we not howe Iepte made peas with the Galadytes in ſoo moche as that he faughte for them. Notwithſtandyng that they hadde done to hym many euylles & moche harme/ as it appereth the .vi. chapytre of Iudyth. ¶ Dauid in lyke wyſe wolde not ſlee yſobeth his enemye. And in dede he dyd doo ſlee the two theues that preſented to hym the hede of his enemye: as it apperethe the ſeconde booke of kynges the .iiii. chapytre. wherfore it appereth that no man ought to haue Ire in his herte ne to bere wrath. But the deuyll whiche is prynce of all deuyſyon by dyuerſe maners engendreth the ſtryues and noyſes. For ſome hate all their neyghbours/ and ſome hate by enuy other ¶ Such was the hate of the brethren of Ioſeph whome they ſolde/ as it is wryten in the .xxix. chapytre of Geneſis. ¶ wherfore hated the Egypcyens the chyldren of Iſraell/ but bycauſe they became grete and multeplyed/ as it is writen the thirde chapytre of Exody ¶ And Saull wherfore hated he Dauyd/ but for

admonitio.

as moche that he ſawe that he was wyſe and moche byloued of the people/as it appereth in the fyrſt boke of kynges the.xvi.chapitre. ¶ And the fende by diuerſe maners ſoweth diſcorde and Ire/but he that is wyſe oughte to bere noo wrathe but deſyre wele and gode to euery man.

Sententia finalis preclara

¶ How no man ought to ſtryue ne engendre noyſes. Capitulo viii.

By ſtryfe may come noo goode: but it engendreth noyſes which oft tymes may not wel be appeaſed. ¶ And therfore Cathon ſayth to hys ſon: my ſon thou oughteſt to flee noyſes and ſtryues. For moch people haue had harme by ſpekyng but by beynge ſtyll & not to ſpeke fewe or none haue had any harme ¶ And to this purpoſe ſaith Juuenall in his.iiii.boke/that ſtryuynge langage bereth venym in hymſelfe & corrupteth gode maners & empeſſheth & letteth frenſhip. ¶ And me ſemeth that who that may haue peas by his litel ſpekyng or beynge ſtylle hath not gretly cauſe to ſpeke. For for to ſpeke welle is a grete mayſtrye: but for to be ſtylle & ſay lytell is no grete payne: & ofttyme ſylence cauſethe to haue peas. And this wytneſſethe Ouyde in his boke of the arte of loue. ¶ Moreouer by reaſon it well appereth that contencōn ne ſtryfe is no thynge worth. For if thou ſtryue for to ſuſteyne trouth and bounte: it is no grete wyſdome. For

sententia

Jre

sententia

sententia

trouth & bounte ſuſteyne themſelfe. And therfore it ſuffiſeth to vnderſtand without any thynge to ſtryue. For who that vnderſtandeth trouth and wyll not conſente therto: by his ſtryue he ſhall not change his purpoſe. And if thou ſtryue for falſhede & for euyll the ſyn is moch grete & ſo leſeſt thou thy payne: for of ſo moche as thou the moore ſtryueſt: of ſo moch thy falſehede more clerely ſheweth And this wytneſſethe a phyloſopher named Exenophon.

sententia.

¶ And Seneca in his fyrſt epyſtle to Lucylle ſaith that a man ſholde not ſtryue agaynſt a foole. And to a wyſe man for to ſtryue it is a folye. For the wyſe man hateth noyſe and ſtrife: and empeſſheth the peas of hertes and conſcyences. ¶ Therfore ſayth the wyſe man that fayre and ſwete ſpekynge maketh a man to haue peas and frendes. Thanne is gode to enquyre fro whens comen the noyſes and ſtryues: and me ſemeth that they be oft engendred of pryde. ¶ For we rede how amalech made warr ayenſt the children of Iſraell: for fere that he had to loſe his ſeygnourye: as it apperethe in the .xvii. chapytre of Exody. ¶ And ſomtyme the noyſes comen by Impacience and by fiers wordes as it is aboue ſayd: by which it appereth that no thynge or lytell to ſpeke is ſouerayne moyen for to haue peas and fle noyſes. ¶ Alſo we rede how Saull dyſſymyled of theym that myſſayde or ſpaken euyll of hym as it appereth in the fyrſte boke of kynges the .x. chapytre. ¶ And thobie ſayd not a worde to his

Sermo durus
suscitat iram
Sermo mollis
frangit illam

Here thankyng/ to god.

dominum. That is to ſaye my ſoule magnyfyeth god/ as reherſeth to vs Seynt Luke in his fyrſte chapytre. ¶ And zacharias whanne his ſon was borne/ that is to wete Seynt John Baptyſt/ thanne he beganne to ſaye. Bleſſyd be the lorde god of Iſraell/ whiche hathe vyſyted and hathe redemed his people. ¶ Neuertheleſſe ſome there be that take hede to none other thynge but to haue gode wᵗout takynge hede fro whens they come. And therfore fynably their goodes periſſhe/ and come vnto an euyll porte and yet not in theyre tyme. Neuertheleſſe fynably theyr heyres ben pryued fro them for the Ingratytude/ and not remembrynge from whens that they came. Therfore ought euery mā to beholde and take hede of that whiche he hath receyued of god/ and ſoo moche the more ſerue hym deuoutly and loue hym/ and not oonly to god but alſo vnto his neyghbour hym ought to remembre the benefaytes and goodes that he hathe hadde of hym. ¶ And hereof we haue exauple of Thobye whiche offred ryght many grete gyftes to the Angell that hadde heled his fader and had delyuered hym fro the deuyll/ and kepte hym from the fyſſhe that wolde haue deuoured hym. ¶ He ſuppoſyd that the Angell hadde ben a man/ and therfore he offred to hym parte of his goodes/ as it appereth the .xiii. chapytre of Thobye. ¶ And alſo Dauyd ſemblably/ humbly thanked them that hadde ſerued hym/ as it appereth in the ſeconde boke of kyn

admonitio

ges the ſeconde chapytre. ¶ Helyas reyſed the ſon of the wydowe which had done moch gode to him as it appereth in the thirde boke of kinges the .xvii. chapitre. ¶ And generally al men of renōmee and of gode lyfe haue remembred the goodes that they haue receyued. And they that do other wyſe be approued as people unworthy to haue gode / the whiche may be compared to the bottelers ſeruaunt of Pharao / the whiche anone had forgoten the goode that Joſeph had done to him in pryſon / as it appereth in the .xl. chapitre of geneſis. And to thē whome dauyd had done moche good / whiche put them in payne for to delyuer him in to the hande of ſaul his mortal enemy. ¶ Saul alſo had receyued many goode thynges of Dauyd / and neuertheleſſe he wolde haue ſlayne hym / as it is wryten in the firſt boke of kynges the .xvii. chapytre. ¶ And abſolon purſewed his fader Dauyd / whiche had doone to hym moche gode. For he had pardoned hym of the deth of his brother / and had kepte hym fro banyſſhement. O what Ingratitude and what treaſon of the ſon to the fader / whiche is ſhewed in the ſeconde boke of kynges the .xv. chapytre. ¶ Of this Ingratitude or vnkyndneſſe ben many entatched in doynge euyl to them that haue done to them good or to theyr ſucceſſours. Thus dyd the kynge Joab the whiche forgate the amyte of Joga the preeſte of the lawe. For he ſlewe zacharye his ſonne / as it is wryten in the boke of Paralypomenon the .xxiiii.

Historia

alia.

Ingratitudo

Glotonye

ryſſhynge the which ought to be without outrage and withoute dronkeneſſe. For glotonye is not allone/but hath alway many ſynnes with him/and certaynly by glotonye a man leſeth his wytte and vnderſtandynge/and ſheweth ofte his ſecrete foly Glotonye makethe a man olde/and ſoone to bycome loothly and foule. And by dronkenneſſe many ſtryues and noyſes ſeurden and comen/and maketh a man to be lyke a dombe beeſt. For as Gualter ſayth in his fyrſte boke of Alexandeydos/dronkenſhip is the ſepulcre of reaſon. ¶ And Ouyde in his ſeconde boke of remedye of loue ſayth/that drõkenſhyp buryeth the courage and wylle of a man For by dronkenneſſe a man bycometh as dede ⁊ is of all poyntes not able to do well. And therfore ech of vs ought dylygently teſchewe glotony/for that is the vyce by the whiche the fende ouercomethe a man and warreth ayenſt hym/for of this ſynne he tempted our firſte fader Adam/by which fynably he was put out of paradyſe/as it apperethe in the thyrde chapitre of Geneſis. ¶ Semblably he wolde haue tempted our ſauyour Jeſu Cryſte ſayenge to hym. If thou be the ſonne of god/make of thoſe ſtones brede/as it is wryten the .iiii. chapytre of the goſpell of ſaynt Mathewe. ¶ Moreouer glotonye maketh a man lecherous. And hereof we haue exaumple of Loth/the whiche by dronkenneſſe defouled and broughte hys owne two doughters with chylde/as it is wryten the .ix. chapytre of Geneſis.

sententia

alia

Ebrietas quid

Gula quid facit

Historia

Glotony

¶ Glotony alſo maketh a man diſhonoured / and hereof we haue example by Noe. the whiche ī hys dronkeneſſe lay ſhamefully on the groūde ⁊ ſhewed his mēbres of nature by whiche he was ſcorned of his ſon Cham. as it is wryten in the viii. chapytre of Geneſis. Alas by glotony the children of Iſral were ſomtyme tempted and greatly deceyued as it appereth the xvi. chapytre of Exody. ¶ And by glotony Eſau ſolde his patrymony / as it appereth the xxv. chapytre of geneſys. ¶ Rede we nat more ouer howe Jonathas was condempned too dethe for as moche as he yete a lytell hony ayenſte the cōmaūdement of his fader: as is wreten the firſte boke of kynges the xiiii. chapytre: By whyche it appereth that glotony hathe done moche harme. And certeynely we rede that the Philyſters were
8. Historia ſlayne in etynge and drinkinge: for the houſe fylle vpon them / as it apperethe in the xvii. chapytre of Iudyth. Semblably it hapned to the chyldren of Iob / as it apperethe in the firſt chapytre of Iob. Howe was Holofernes the ſtronge geaunt ſlayne but in his drūkeneſſe for Iudyth ſlewe hym whā he was dronke as it is wreten the. x. chaptre of Iudyth ¶ Howe was Symon ſlayne ⁊ his children but in etinge ⁊ drīkynge / as it appereth the firſte boke of Machabees the. xvi. chaptre. ¶ And Naman after that he had eten greatly ⁊ Ioyouſly / he was after crucified: as it is wreten the. vii. chaptre of Heſter. ¶ Thanne me ſemeth that gloteny is a

Abſtynence. P

ſynne chargeable ⁊ cauſinge a man to do many euylles.

Gula peccatum est

¶ Howe abſtynence is cauſe of moch goode. ca. .x.

BY abſtynence reaſon ouercometh the fleſſhe. and taketh a way all ſuperfluytes. And the vertues ben engendred ⁊ noriſſhed. ¶ And to this purpos we rede how Dyogene which was a wiſe phyloſopher deſpiſed habundaunce of vitaylles/ ⁊ all ſuperfluytees. As Ualerius reciteth in his forth boke. And therfore in wytte/ ⁊ in pacience he was right renōmed ⁊ greatly prayſed. ¶ And as ſaint Bernarde ſayth in his Mycrocoſme. Abſtynence noriſſheth the wytte ⁊ glotony deſtroyeth it/ and therfore somtyme all they that wold come to gret gode lyueden ſoberly as it appereth in many plac of holy ſcripture. And certenly we rede howe god commaunded ſomtyme to the children of Iſrael that they ſhulde lyue ſoberly ⁊ that they ſhuld kepe them fro etynge of dyuers metes as it appereth the ſecounde chaptre of the boke of Leuytes ¶ We rede alſo howe Moyſes faſted xl. dayes to thende that god wold gyue ⁊ grãte to hym the comune lawe writen as it appereth in the ſecōd chapytre of Exody Semblably Helye lyued righte ſoberly to thende that he myght prophetiſe the more wiſely And in dede thangel brought to hym brede and mete ⁊ crowes two tymes in the daye brought to

sententia

sententia

Historia mirabilis

ei

J Fenham

Abſtynence

hym fleſſhe as it appereth in the thirde boke of kinges in the xvii. chapitre. Wherfore it appereth howe the fendes whiche ben vnderſtanden by the crowes deſyres a man too glotonye / and repleccyon of his fleſſhe; but the aungels woll that a man be ſobre and rule hym by abſtynence. More ouer we rede howe god ſhewed to Danyel many viſions the whiche lyued right ſoberly as it appereth in the ix chapytre of Danyell ¶ Semblably Anne ſerued god in faſtynge and in praiers / and therfore ſhe ꝓphecyed of Jeſu Cryſt right wyſely as ſaith ſaynt Luke in his ſecounde chapytre. And therfore ſomtyme they that deuoutly were conſacred dydde by abſtynence ſyngulerly dyuerſe thynges whyche might nat be done in dronkenneſſe as it is wreten the vi. chapitre of the boke of noumbres. ¶ We rede alſo howe ſaynt Johan baptyſt yete only hony ſocles. as ſaynte Mathewe wrytethe in hys thyrde chapitre and therfore he was enhaunced aboue all prophetes. But nowe the tyme is come that glotonye regneth and therfore reaſon warrethe ayenſte the fleſſhe and ouercomethe it in ſoo moche that lecherye is moche comune in this worlde for the nouryture of lechery is glotony and dronkenneſſe but we ought to conſidre howe by abſtynence we ſhulde eſchewe many euylles / and to gete greate graces of god. And too this purpos we rede howe the kinge Joſaphat had ſomtyme victorye bicauſe he faſted / and ꝑched to other that they ſhulde faſte.

Luxurie sunt nutrices Gula et Ebrietas.

Abſtynence./

as it appereth in the ſeconde boke of Paralypomenon the xix. chapytre. Semblably we rede howe the children of Iſrael were two tymes diſcomfyte of the children of Beniamyn/ but after they faſted and god gaue them the victory as it apperethe the ſeconde booke of Iudith Semblably the children of Iſraell were diſcomfyte by the Phyliſtees in ſo moche that they bere a waye the arke of god. But after the children of Iſrael began to wepe and faſt ⁊ therfore god gaue to them victory as it appereth the firſt boke of kinges the iiii. and vii. chapytre

¶ And therfore ſaith Thobye that prayer is gode whan it is accompanyed wyth faſtynge. we rede that Eſdras preched penaũce to the peple that wolde demande pardon of god as it appereth in the iiii chapitre of Eſdras. we rede alſo howe Achab gate grace of god for to faſt. as it appereth the ſecounde boke of kinges the firſt chaptre. And ſemblably we rede of the cyte of Nynyue the ii. chaptre of Ionas by the whiche thinges it apperethe howe we ought to lyue ſoberly to gete grace ⁊ ṽtues. For as Ariſtotle ſaith in his xiii. boke of beeſtes. It is nat profitable thinge for one to fatte hymſelfe: for ouer moche fatneſſe makethe a man ſodeynly to dye as witneſſeth Conſtantyn which thinge is very true and nat only to the body but alſo to the ſoule. For glotony fatteth a man ⁊ makethe hym to ſynne ⁊ finably to dye euilly wherby it appereth howe abſtynence is cauſe of moche goode.

Tobias ſenten.

Sententia vera./

chastite

¶ Here foloweth the .iiii. vertue whiche is chaſtite And fyrſt howe we ought to lyue chaſtly. ca. xi.

sententia et admonitio

Men oughte to lyue chaſtly. For chaſtyte maketh a man to lyue lyke angelles / and cauſeth theyr lyfe honeſte. ¶ And therfore Dydymus ſayd to Alexander that the people of his contre lyued chaſtly/and not oonly by vertues / but alſo by honeſte. But it is pyte of lecherye which is on this daye ſoo comune / and cauſeth people to go oute of the waye/ and to languyſſhe in ſynne and in dyſſolute lyfe. Alas they ough to take hede to the auncyent people. ¶ And to this purpoſe recoūteth ſeynt Jerome in his booke ayenſt Jouynyan/how Plato chaas for to dwelle in a vyllage in the feldes named Achadenne/which was ferre from Athenes/ and fro all other cytees/to this ende that he myght eſchewe lechery and lyue chaſtely. ¶ And Terculyen reciteth how Democritus pulled out the iyen of his hede to the ende that he ſhulde not ſe wymmen/the which he myght not bholde without ſynne/wherby it apperethe that chaſtyte oughte to be had. ¶ And alſo men ought teſchewe wanton regardes and beholdynges/and therfore the pyctoryens of olde tyme chaas the deſertes & places ſolytarye for teſchewe lecherie/& to thende they ſhold not ſe the vanytes of the worlde. ¶ And therfore ſaith the goſpell if thyn iye be euyll or cauſeth the to doo euyll/thou oughteſt to take it oute & caſte it a waye

historia mirabilis

Euangelium

Chaſtite

fro the. Alas worldly ⁊ fleſſhly beholdinges/ and regardes haue made of olde tyme many folkes to ouerthrowe Rede we nat howe the men in beholdinge the wymen were moued to lechery / ⁊ therfor god punyſſhed them by Noes flode as it appereth the vi. chapitre of Geneſys. And the maſtreſſe of Joſeph in beholdinge hym was moued to ſynne. ¶ Semblably Dauid in beholdinge a womã which waſſhed hir ſelfe was moued to lecherye/ ⁊ for to accompliſſhe his ſynne he ſlewe hir huſbond as it appereth in the ſeconde boke of kinges. Who deceyued Holofernes but the beawte of Judith as it appereth the xiii. chapytre of Judith. And who deceyued the two old iuges which deſired to haue Suſanna/ but their beholdynges/ as it apperethe the iii. chapitre of Daniel wherfore it apperet that who that woll lyue chaſtly he ought to turne hys ſight ⁊ regarde fro wymen which myght enclyne his wyl to ſynne. And therfore ſaith Quintylyen in his firſt cauſe that all our lechery is cauſe of our foliſſhe beholdinge ⁊ regarde. And Seneca in his boke of remedies ſaith that the iyen ben meſſãgers of all vyces. And to this purpos recoũteth valeri⁹ ĩ his iiii. boke howe ſomtyme in rome was a right fayre yonge man named Spurcyn/ the whyche for his beaute the women deſired him to ſynne but whan he apperceyued the cauſe he cutte ⁊ made hys viſage al foule ⁊ lothely / ſayinge that he had leuer to be foule than by his beaute he ſhulde cauſe other

intuendo mulieres.

Historie.

quicunqꝫ caste vivere cupit

sententia.

oculi viciorum nuntij.

historia mirabilis

Chastite.

admonitio,

to ſynne By this enſample ought they to take hede that ben fayre ⁊ ſemely. Moreouer the chaſtyte of the auncien people is goode to recounte. And to this purpos ſaynt auſten in hys firſte booke of the cyte of god recyteth how marke ſurnamed marcelle was right chaſt ⁊ in dede whan he toke the cyte of Syracuſe he fonde there many faire wymen ⁊ wel arayed. but he cōmaūded to all his peple that none ſhulde be ſo hardy to touche them for ſo to do it ſhuld be ayenſt theſtate of goode chyualry. And Valerius in his fourth boke recounteth how Scypion in the age of xxiiii. yere toke the cyte of Cartage and there was a right faire mayde which was preſented to hym to do with his pleaſure. But he wolde nat: for in ſo doynge it ſhulde be ſhame too true chyualrie. And therfore he made hir to be delyuered to hym that ſhulde be hir huſbonde/ whych was priſoner and that neuer had touched hir/ and bicauſe of the ſame faire mayde he forgaue hym his raunſon and made hym fre. for certeyne as me ſemethe this was a feete of a noble knyght. And for this cauſe from thens forth he had alway the grace of the worlde ⁊ of all knyghtes: but thus do nat nowe the nobles of this preſent tyme. the whyche wene they haue done a fayre ⁊ a great feate whan they haue rauyſſhed and defouled a fayre mayden but in my iugement it is a vile and a foule feat of a knyght.

¶ They ought to remēbre of Lucreſſe the myrour of all chaſtite of whom recoūteth Valeri⁹

Lucretia
mirror
castitatis

Chastite

in his vi. boke. howe Tarquyn the ſonne of Tarquyn the proude toke by force the ſayde Lucreſſe & accomplyſſhed his ſoule wyll the whiche Lucreſſe on the morne called to hir all hir frendes & recounted to them the vylany that was done to hir & tofore them ſhe ſlewe hir ſelfe and bicauſe therof Tarquyn loſte his ſeignourie/ and than ceſſed the emperours at Rome. for the romayns ſaiden that they had no nede of a lorde that made ſuche outrages. Wel it is trouthe that of this ſynne ben cauſe bawdes both men & wymmen the which ſtudy both nyght & day howe they may make a treate to cauſe other to do as they do / or haue done in tyme paſſed. the whiche reſemble to wymmen of duche londe/ of whom Valeriꝰ recounteth in the boke afore ſayde how they prayde Marius that he wolde gyue too them leue for to goo & ſpeke with the maydens that ſerued the goddeſſe Veſta. and they made theym ſtronge to make them enclyne and conſent too the ſynne of lechery but bicauſe that they failed of theꝛ entent as deſpayred they henge all theym ſelfe. And in trouthe that is the ſalarye that bylongeth to ſuche people.

here cessyde þe reyne of kyngis þt somtyme reyned in Rome

the reward þt fortune gave for leachery.

¶ Howe lechery cauſeth many euylles to happen Capitulo. xii.

LEcherye is enemye to all vertues and to alle gode. And therfore ſaythe Boece in hys bo

sententia

ke of conſolacion that he is happy that lyued without lechery. For lechery is a ſwete maladye ⁊ bringeth a man to deth withoute apperceyuynge as witneſſeth valeri⁹ in his iiii. boke which reciteth how Sophonydes in his old age ſaide to one which demaunded him if he were any thinge lechero⁹ / he anſwered I pray the ſpeke to me of other thinges for me ſemeth that I haue had great victory whan I may eſchewe lechery by olde age for by lechery all euylles come to a creature ⁊ all goode thinges ben therby forgoten ¶ Alas what was cauſe of the deſtruccion of the people of Sychem : was it nat the deuyolacion of Dyna doughter of Iocab the whyche wolde go ſee the daunces ⁊ ſhe was rauyſſhed as it appereth in the boke of geneſis the xxxiiii chapt ¶ We rede alſo how xl M were ſlayn by cauſe of lechery cōmyſed in the wyfe of the Leuyte / as it is wreten the xx. chaptre of Iudyth. And amon was ſlayne of Abſolon his brother bycauſe he had defouled Thamer his ſyſter, as it appereth the ſecounde boke of kynges the xi. chapitre. Abner for his lecherye knewe the concubynes of hys fader yſboſeth. but ſone after they were bothe ſlayne as it is wreten the ii. boke of kinges the iii. ⁊ iiii. chaptre. What was cauſe of Noes flode but lecherye. What was cauſe of the deſtruccion of Sodom ⁊ Gomorre but vnnaturall lechery / as it is wreten in the booke of Gen. who cauſed Ioſeph to be enpryſoned but yͤ lecherye of his maiſtres: and therfore he is wyſe

Sententia Luxuries quid

magna Victoria Luxuria fugere.

the deuiolaton of dina

causa diluvii

destructio Sod et Gom

Luxurie -/:

that eſchewyth this ſynne. For who that wyl lyue chaſtly / he ought to eſchewe the companye of wymen / and conſyder that by wymmen were deceyued the wiſe Salomon / the ſtronge Sampſon / the grete Holofernes / the prophete Dauyd / the phyloſophre Ariſtotle / the poete Virgyl / and many other wyſe men / and therfore I wyl not more blame the wymmen than the men / but for this I wyll ſaye who wyll be chaſt ought teſchewe the company of wymmen. For for to ſynne nature is ſoone enclyned and lightly accorded / for teſchewe Fulgence enſygneth and techeth vs in the ſeconde booke of his mytologyes in ſaynge / that lecherye is moche foule ⁊ aboue other dyſhoneſt: and is not aduenaunt to a creature that wyl haue honour ⁊ worſhyp. And certaynly Scipyon the noble knyght hated ſo moche this ſynne that he defended in his countre bordellys ⁊ al diſhoneſt places. But it is gret pite that now al the worlde is full of places of ſuche vſages and yonge and olde people the mooſte parte gyue them comunely to lecherye: but they ought to cōſyder this whiche Ouyde ſaythe in his. vii. booke of Methamorphoſeos: which ſayth that lechery maketh a man to brenne in hymſilf. ¶ And the verſefyour ſayth that the loue of woman affeblyſſheth the body: mynyſſheth the richeſſes: maketh a fayre man to become foule: ⁊ at the laſt bryngeth a man to nought ¶ And ſeynt Ierome in his boke ayenſt Ionynyan ſayth: the loue of a woman maketh a

ſapiens ſente

~~et~~ ſapientes
~~et~~ fortes et
fere omnes
mulier decepit

ſententia
preclara.

luxuria feda
inhoneſta et
honori inimica.

ſententia ouidii

amor mulieris
debilitat corpora
conſumit copias
formoſū fedū
et malo deducit

Invidia.

man forgete reaſon ⁊ become a fole/it letteth ⁊ hurteth gode counſeyll: it wyll not ſuffre a man to ſtudye ⁊ maketh hym to thynke all folye/by ſuche loue a man troubleth hymſelf/⁊ atte laſte hateth his body ⁊ his lyf. ¶ And Seneca in his declaracions in his firſt boke ſayth/that it is an harde deth that lecherye procureth/for lecherye maketh to leſe tyme. honour ⁊ all goodes/⁊ therfore in his .xxiiii. epyſtle to Lucylle ſayth/kepe the well that lecherye be not in the/for a lecherous man is as a thynge all loſte/ ⁊ certeynly in olde tyme the lecherous people were gretly punyſſhed. ¶ For as recyteth Valerius in his .vi. boke/ a man that of olde tyme myſdydde in his maryage ought to loſe his eyen. And after the olde lawe a woman ſhulde be ſtoned to deth/wherfore it appereth that this ſyn was ryghte diſpleſaunt vnto them of auncient tyme: for of it cometh many euylles ⁊ harmes as it is tofore ſayd.

Amor quid facit

Sententia

Lasciuus homo quid facit.

¶ Here foloweth the .v. vertue: that is to wyt beniuolence: ⁊ is ayenſt the ſynne of enuye. Ca. xiii.

AMonge all other ſynnes the leſte excuſable is the ſynne of enuye: by cauſe ſhe hathe noo cauſe of hir malyce in ſo moche that it hath dyſpleſyr of the goodes of other: which doth to hym none harme. And thenuyous man reioyceth hym of the harme of his neyghbour. And the doctours ſaye ⁊ ſyngulerly ſeynt Gregory that the ſynne of enuye

Inuidiosus

Inuidia.

is of ſoo greate malyce that tofore god it may haue none excuſacion for his alegement: whan it ſhal come to the daye of Jugement: and that it is ſo it appereth in conſyderynge the cōdycions of other ſynnes ayenſt enuye: for if I demaunde of the proude man fro whens cometh his pryde: he may ſo what excuſe hym: in ſaynge that he is proude by cauſe of the godes and of the honours that he hathe in this worlde. ¶ And if I demaunde of the Irous man wherfore he is angry ⁊ wroth: he may excuſe him in ſaynge that it is for the wronge that is comen to hym. ¶ Moreouer the lecherous may ſaye that the temptacyon of the woman made him to ſynne And thauaricious may ſay that he fereth that his gode may fayle hym ⁊ therfore he maye coueyte ⁊ kepe his gode ¶ But if I demaūde of the enuyous fro whens cometh his enuye: he may not excuſe hi ne gyue cauſe of his malyce: for enuy is none other thynge: but to haue diſpleſaunce of the welfare of other: ⁊ reioyceth in the perſecucyon of theym that neuer dyd him harme: but enuyous hope may ſay that he hath cauſe to haue dyſpleaſyr: ſith that ſuche gode is to hym preiudycyable: and what hope ſholde he haue of the ſayd gode if he hadde it not. And to this purpoſe I anſwere that in ſuch a caſe it is not properly enuy: but it is pryde in auaryce. in ſo moche that thou deſyreſt the goodes of other: but enuy ꝑperly is whan one is angry of the gode of another: that is not to hym preiudycyable: or

C

Questio.

Superbus

iracundus.

Luxuriosus

auarus

Inuidiosus

Inuidia nihil aliud

Responsio.

Inuidia.

Inuidia

Inuidiosus marcescit

Whan one reioiceth of the harte of them that neuer dyd hym harme. Wherfore it appereth that enuye is a ſynne right malicious/ ſyth it hath none excuſacion as tofore is ſaide. And therfore Oracius in his epiſtles ſaith that the enuyous wexeth lene for the gode of other ⁊ noryſſheth and wexeth fatte for the myſery ⁊ pouerte that cometh to his neighboures. O fals enuy what harme ⁊ euyll haſt thou done ⁊ how moch people haſt thou deſtroyed By the Cayin ſlewe his brother Abell as it apperethe the thirde chapytre of Geneſis. By the enuye Joſeph was ſolde of his bretherne: the which myght nat ſee the loue that his fader had to hym/ as it is wreten in the boke afore ſayde. O enuye by the Saul ꝑſecuted Dauyd the ynnocent bicauſe that Saul had diſpleaſure of the praiſinge ⁊ laude of Dauyd as it appereth the firſt boke of kinges. the viii. chapytre. ¶ Who made Danyel to be perſecuted/ but only enuye as it is wreten in the [illegible] chaptre of Danyel. Who cauſed our ſaueour ihe[illegible] criſt to be condempned to dethe and to dye wrongfully but enuye of the Jewes. the whiche myght nat ſe the godes ne the myracles that he dyd daily. as recyteth ſaynt Luke in his xix. chapytre. ¶ O enuye thou haſt cauſed many euylles and harmes. by the mē myſſaye the one to the other/ and ſeeke many maners for to noye ⁊ greue their neighbours. ¶ By the enuy Architofell deſpayred For whan he ſaw that Chuſy was wiſe ⁊ that he gouerned wel that

Inuidia.

Historia

whiche was cõmyſed to hym. Than archytofelle by his right greate enuye deſpaired ⁊ henge hiſelf as it appereth the ſeconde boke of kinges the .xvii. chapitre: By the enuye ſeynte Stephen was ſtoned to deth for the Jewes myght nat here the wyſdome ⁊ the doctryne that ſaynte ſtephen had. as it apperethe in thactes of thappoſtles the vii. chapitre ¶ What caſed ſtryfe betwene Dauyd and Saull but enuye/ for Jonathas excuſed Dauid ⁊ therfor Saul was angry bicauſe of theenuye that he had ayenſt hym as it is wreten the firſt boke of kinges the ſeconde chapitre. ¶ Wherfore was Antiochus wrothe whan he herde ſay that Judas machabeꝰ had had many victories certeynly enuy made him angry as it appereth the firſt boke of Machabees the iii. chapitre. ¶ Wherfore was angry Senacheryb whan he herde ſay that the walles of Jheruſalem were reedefied no thinge but enuy as reciteth Neemye in his .iiii. chapitre wherby it apperethe that enuye is a right greuous maladye ⁊ contrary to nature for nature deſired good: and euery creature naturally taketh pleaſur in gode thinges but enuy turmẽteth hym whan he ſeth any gode thinge happen. And therfore ſaithe Marciall. that enuye doth moch harme to thẽuyous for ſhe holdeth the herte ⁊ the mynde in great melancoly and maketh his colour to were pale. She drieth the body and maketh hym ofte to ſighe/ it ſpeketh euyll alway of other and can nat ſay wel. Enuy ſechethe

Historia.

Inuidia naturæ contraria.

Inuidia quid facit.

Inuidia

alwaye maner for to deſtroye another. Verely enuye maketh a man lyke and ſemblable to the fend of helle whiche may nat ſuffre ne endure the creature to do well. ¶ Somtyme for enuye the Caldeans accuſed right euilly the Iewes as it appereth the xiii. chapitre of Danyel. Alchim by enuye ſpake euyll of the preeſt of the lawe named Demetriꝰ as it apperethe the firſt boke of Machabees the xvi chapitre. And generally enuye deſireth alway to myſſaye of other ⁊ deſirethe alwaye the hurte and harme of his neighboure ⁊ of his gode he is wroth and angry as it is afore ſaide. ¶ O enuye thou art doughter of pride: thou mayſt nat ſee thy ſemblable/ thou deſireſt too ſee the people in myſerye. and thanne thou deliteſt the whan thou ſeeſt thy neighbour wepe ⁊ wayle verely enuy thou arte of right fals nature: For by the neyther of the may come any ꝓfite neyther in this worlde nor in that other ⁊ of other ſynnes it is nat ſo. ¶ For the lecherous by his ſynne geteth other whyle a frende or loue.

Inuidia ſupbiæ filia

¶ And the couetous man by his ſynne often gete/ the richeſſe and worldly goode. ¶ The neclygent by his ſlouthe oft tymes hathe peas bycauſe he entremedleth of no thinge ¶ And the proude man is ofte prayſed. ¶ The Irous man is ofte doubted. ¶ And the gloton hath a delite/ ⁊ appetyte of hys metes. and thus all the ſynnes haue ſome pleaſure ſauſe the falſe enuye the whyche is comonly heuy and ſorowfull: and makethe a man to languyſſhe

omnia vitia
niſi Inuidia
habent aliqua
voluptatem

Diligence.

in peyne and in diſpleſance withoute to haue reſte of herte ne of conſcience. ¶ To this purpos recounteth valerius in his vii. booke howe Fabyen was right enuyous For whan he ſawe that he muſt gyue the halfe of a certeyne nombre of veſſelles to an other man he made eche to be deuyded & departed in to two peces. and ſoo the veſſellys ne prouffyted no thinge to hym ne to that other. By which it apereth howe enuye doth his owne hurt and dammage: for to do to an other harme / and damage: and thus for to do is the condicion of the deuill the whiche wolde that all ſhulde be dampned. And neuertheles of ſo many moo of people as ben in helle ſoo moch more ſhal he haue of peyne to turment them and the gretter peyne he ſhall endure.

Invidia facit

Historia verisimilis

Sibipsi mali et dampnum fert invidiosus.

Here foloweth the vi. vertue called diligence whyche is ayenſt the ſynne of necligence. ca. xiiii.

As the ſcripture ſaith god gyueth the crowne that is to wete the glory of heuen to them that wake and ben diligent and a man is not worthy to haue gode. whanne by his necligence he leſeth the goode: the whiche by his dilygence he myghte gete. ¶ And therfore Perſius in his Satires ſaith that a man necligent is as a londe that is bareyne. So thanne the ſleper ought to awake and conſidre that whiche is to be done / & withoute delay he ought to execute it. For as Uirgyle ſaythe

Sententia

Similitudo.

Sententia

Similitudo

neglıgentia quid

Sententia

alia

in his Bucolyques/that late he comethe to werke/ that neuer deſerued well his hyre ne his rewarde. And the phyloſopher ſayth that a man neglygent is as a dede man/and in dede negligence is noone other thynge but the deſyre of meſchaunce. Well it is trouth that many ben dylygent for worldly godes to gete and to haue. But as touchynge the godes of the ſoule they ben ryghte neclygent/ as been they that night and daye labouren for to gete their temporell lyfe/but for to gete vertues they wyl not laboure ne put therto theyr mynde houre ne daye/ and thynke not but on the bodye/ and forgete alle their ſoule. This neclygence is moche for to be repreuyd. For it is better to be dylygent for the wele of the ſoule/thanne too moche oonly to thynke on the body/ the whiche is myſerable and full of rottyneſſe/ well it is trouth that dylygence is moch to be prayſed whan it hath thoughte of the body and of the ſoule/and the man is not worthy to lyue the which by negligence ſlepeth in his ſynne and dyeth in pouerte/ For notwithandynge that pouerte is goode whan it is voluntarye. Neuertheleſſe he is moche to be repreuyd: the which by his ſlouth and neclygence is poore and myſerable: by the whiche it appereth that dylygence is moche to be prayſed: that remembreth both the body & the ſoule. ¶ And therfore ſayth the prophete. I haue ſlepte: and after I am awaked: by whiche he gyueth vs to vnderſtande how we ought to be dylygent & awake

Diligence

our life for to proffyte in wele. ¶ And therfore the apoſtle in wrytynge to Thymothe ſayth. Awake thy lyfe that ſlepeſte/and god ſhall enlumyne the with his grace. For for the ſlepers & them that ben neclygent is not heuen ordeyned/but for them that ben dylygent for to do wel as longe as they lyue in this preſent worlde. And to this dylygence oughte moche tenclyne vs many auncyēt hyſtories by the which it apperethe howe neclygence hath be cauſe of many euylles and Inconuenientes. ¶ Rede we not howe Dauyd was in his houſe ydle/and than he was tempted of the ſynne of lecherye/in ſo moche that he accomplyſſhed a right grete dyſhonour as it apperethe the ſeconde booke of kynges the .v. chapytre. ¶ And therfore ſayth Ouyde in his firſt boke of remedye that ydlenes & neclygence ben the noryces of the ſynne of lecherye. ¶ And Quyntylyen ſaith that ſynne naturelly cōmaūdeth a man to be ydle. ¶ And therfore Cathon ſayd reſonably to his ſon/kepe the well that thou be not neclygent ne ſlepy. For longe reſte noryſſheth ſynne and vyces ¶ And to this purpoſe we haue many hiſtories how in ſlepynge many euylles ben happened. Rede we not how Thobie in ſlepynge were blynde & loſt his ſighte/as it apperethe the ſeconde chapytre of Thobye. ¶ yſboſeth loſt his royalme in ſlepynge/as it appereth the .ii. booke of kynges the fourth chapytre. ¶ Sampſon in ſlepynge in the lappe of his wyfe loſte his here/taken & encheyned and ſy-

Sententia
auditu digna

Historia

otiū et negli-
nutrices sunt
Luxuriae -
sententia
lectu digna
Sententia

Historia

nably loſte his lyf/ as it appereth the .xvi. chapytre of Iudyth. ¶ And therfore ſayth the wiſe man in his .vi. chaptre. Thou necligēt awake the for thou mayſt not longe ſlepe/ as who ſayth the lyf is ſhort ¶ And therfore we rede howe Iacob repreued his children of neclygence/ as it appereth the .xxviii. chapytre of Geneſis. ¶ And our ſauyour Ieſu criſt repreued his diſcyples of neclygence in ſaynge/ ye haue not mowe wake an houre with me/ as ſaythe ſeynt Mathewe in his .xxviii. chapytre. By which it appereth how necligence is moche to be repreued. To this purpoſe we rede howe they that ſewe the gode ſede begonnen to ſlepe. And than cam the enemye that ſewe the euyl ſede/ that is to ſaye the cockyll/ as ſayth ſeynt Mathewe in his .xiii. chapitre by which is gyuen to vs for to vnderſtand that we ought to wake if we wyl profyte in our gode werkes/ the whiche ben vnderſtande by the gode ſede. For as the goſpell of ſeynt Mathewe ſaythe in his .xv. chapitre/ the fyue maydens that ſlept were not receyued in to heuen. But the fyue that waked were receyued in. by which it appereth that we ought to wake/ that is to wete to entēde to gode werkes & to do well. for verely they ſlepe whiche withoute repentaunce abyde ſtylle in their ſynne. ¶ We rede we not how the Naturiens ſay that the venym of a ſerpente named Aſpyde is of ſuche a condycyon/ that he maketh the man that drynketh it to ſlepe & and in ſlepynge to dye. Of ſuche condycyon is the

vita brevis

admonitio.

Septem puellæ

Sententia.

Historia admirabilis

Similitudo.

ſynne of neclygence: for it makethe a man to ſlepe by neclygence: and in ſlepynge is man often dampned. For by defaute of a man well to aduyſe hym ſelfe: oftentymes he dyeth right euylly. ¶ To this purpoſe ſayth Ouyde in his fyrſte boke of Methamorphoſeos howe Argus had an hondreth iyen: & neuertheleſſe Mercury by the ſownde of his floyte broughte hym a ſlepe: and than in ſlepynge made a cowe to be taken fro hym named Jo: the which Juppyter had delyuered to hym in kepynge: and by cauſe of his neclygence Argus toforeſayd was ſlayne and loſt. ¶ Semblably ther ben many that haue an hondreth iyen: for they ſe right clere and haue gode wytte and vnderſtandyng. And neuertheleſſe Mercury: that is to ſay the worlde ofte bryngeth them a ſlepe. And than theyr cowe: that is to ſaye theyr fleſſhe is loſte: by whiche fynably man is right often dampned and dyeth myſerably: but ſome may ſay that they ſhulde be dylygent if they were waked & ſolycyted for to do well. ¶ To this purpoſe I anſwere that ther is no ſynner ſo grete but if he be all obſtynat: but that he hath ſomtyme remorſe of conſcyence that waketh hym and admoneſteth for to ryſe fro ſynne. And to this thou haſte experyence ſomtyme in thy ſelfe: when reaſon cauſeth the ſomtyme to ſyghe and to haue a dyſpleaſyr of thyn euyll lyf. Than thy conſcyence iugeth the & dampneth the whan thou ſayeſt alas I haue done and cōmyſed ſuche euyll and ſuche ſynne: it

sententia.

Similitudo optima

mundo caro.

Reſponſio pre cedenti cū aff irmatoe.

Eloqutio ꝑſonæ

[illegible]

Similitudo singularis

diſpleaſeth me thus me ſemeth that this conſcyence that thus a waketh vs may be lykned to the muſtell: of whome recounteth the naturyens: that if a man ſlepe in a ſhadowe place/ in whiche there is a ſerpente: thanne the muſtelle a waketh the man to the ende that the ſerpent hurte hym not neyther greue hym not. ¶ Thus doth reaſon & conſcyence whiche often a waketh vs. But many there be the whiche abyde not in a goode purpoſe or in a goode thought whan ther conſcience hath a waked them the which done as dyd Uirgyle: whiche ſlewe the flye that prycked hym in his forhede & a woke hym by his pryckyng. And neuertheles Uirgyle had be ſlayne of the ſerpent the whiche was by hym if he had not ben a waked. And than it diſpleaſed hym of that whiche that he had ſlayne the flye that had done to hym ſo moche gode. By which it appereth that the gode thoughtes whiche a wake and ſtyrre vs to do well/ we ought not to fle nor forgete them but we ought diligently to a wake to do wel for to eſchewe the peryll of the ſerpente that is to wyt of the fende oure enemye whiche alwaye purchaceth our dethe.

moralis Historia.

admonitio

¶ Here foloweth the. viii. vertue the whiche is liberalyte/ & that is ayenſt the ſynne of auaryce. ca. xv.

Lyberalyte is the moyen for to gete frendys for to lyue in good ſuffyſaunce: for the lyght laſſeth not: by cauſe it lighteth ouer all the houſe. ¶ In lyke wyſe the godes of a lyberal man laſſen not by the whiche many haue parte therof. ¶ And this wytneſſeth Dydymus in wrytynge to aliſaundre: the whiche Alyſaundre gate many romayns more by lyberalyte than by ſtrength. And to this purpoſe ſayth Boece in his ſeconde boke of conſolacyon: that the goodes ben happy the whiche done gode to moch people ¶ And Caſſyodore in his .xliii epyſtle ſayth that a man ought gladly to gyue: for liberalite cauſeth not the gode to be leſſe. For notwᵗſtandinge that a man haue the leſſe for the tyme or whyle. Neuertheles that leſſe ſuffiſeth hym as wel as the more: or elles he were not lyberal: ⁊ ſythen that a man hath ſuffyſaunce after the gyfte as afore: it foloweth that he is as ryche as afore: Well is trouthe that many ſaye that they be lyberall: the whiche ben not: for ſuppoſe that they gyue. Neuertheles it is ſomtyme folyly ⁊ outrageouſly ⁊ outrage ought not to be approued. Thanne lyberall ſuffyſeth not oonly to gyue: but hym byhoueth by reaſon ⁊ wyſely to diſtrybute his godes. ¶ And thys wytneſſeth Cathon ſayenge to his ſon: take hede ⁊ ſe to whome thou gyueſt ⁊ not only to whome but alſo thou oughteſt to beholde how moche: whan ⁊ how. ¶ And to this purpoſe ſpeketh Tulliꝰ in his fyrſt boke of offyces in ſaynge: that a man oughte to gyue to hym that hath nede wᵗout hope of vayn glorye or hauynge any other benefayt. And the ge

Similitudo

sententia

consiliū pulch
rū

sentencia

ner ought to take hede if he be worthy to whome he gyueth. ¶ As enſigneth Macrobe in his booke of Saturnelles/ but comunely men gyue to them that be not worthy and to them that haue no nede ¶ As witneſſeth Therence and Marcyall but as they that ſo done: in ſo doynge haue no meryte ne grace to warde god. So euery man ought to be aduyſed that wyll verely be large and lyberall: & beholde the maner of gyuynge and the circūſtaūces. And ſyngulerly if his gyfte oughte to be agreable vnto god: hym behoueth that his largeſſe come of a parfyte herte. ¶ For as Uarro ſaythe in his ſentences: the gyfte is more agreable after the affectyon of the gyuer than after the gretnes of the gyfte And herof we haue an enſaumple in the goſpell of Seynt Luke. And alſo Seynt Jerome recyteth in the prologue of the Byble ſayinge/ that more was acceptable to warde god thoffrynge of the pore wydowe the which offred but a ferthynge/ than was the gyfte of the riche kynge Creſus the which was right ryche and kynge of Lyde/ the which offred grete gyftes and many markes of golde and ſyluer. And the reaſon was this/ for the pore woman preſented hir gyfte by more gretter deuocyon than dyd the ſayde kynge: ſythe that ſhe gaue all that ſhe had/ but the kyng aforſayd after his gyfte abode ryche and myghty. By whiche it appereth that more doth gode affeccyon than doth the grettenes of the oblacyon. ¶ Moreouer we rede howe

Sententia expimentalis

Varronis præclara sententia

Historia exemplaris

Sententia

many by lyberalyte haue goten grete renōme and grete ſeignorye. ¶ And to this purpoſe ſaythe the hyſtorye of Alexander/ that Alexander conquered many royalmes more by his franchyſe and liberalyte/ than he dyd by his ſtrength. And was ſo moche lyberall/ that the ſeruauntes of his enemyes came for to dwelle with hym/ and lefte theyr lordes and theyr kynges for to ſerue hym. ¶ Semblably we rede of Salomon howe he was ryght lyberal as it appereth the third boke of kynges the ſeconde chapitre ¶ Semblably the kyng Cyrus was moche lyberall. For he ſente agayne in to Jeruſalem the veſſelles of golde the which his fader Nabugodonoſor hadde taken awaye as recyteth Eſdras in his fyrſt boke. ¶ we rede alſo howe Thobye offred moche largely to the angell Raphaell of his goode whome he hadde ſuppoſed to be a man/ as it appereth the .xii. chapytre of Thobye. ¶ Alſo we rede how the kynge Aſſuerus was right liberal/ whan he gaue halfe his royalme to Heſter/ as it appereth the .v. chapytre of the boke of Heſter. By the whyche hyſtoryes it appereth how many ſomtyme were right renomed for their lyberalyte. ¶ But Auarice hath made many men to be dyffamed & falle in to many inconuenyentes/ as ſhall be ſhewed in the chapytre that foloweth.

Hist:

Hist:

¶ How auarice bryngeth a man to an euyl hauen and cauſeth hym to lyue in myſerye. ca. xvi.

sententia generalis

By auarycẽ a man coueyteth the goodes of another ⁊ oft tymes appropreth them to hym ſelfe rudely/ and he hymſelfe of ſuche goodes as he hathe dar nat helpe hymſelfe for alwey he is aferd that his gode ſhall fayle hym And thꝰ the auaricyous man lyued alwey in myſery/ for ſuppoſe that he hathe moche goode. neuertheles he is right pore ſyth by his couetyſe he woll nat therwyth help hym ſelfe. Thus than ought the wyſe man to eſchewe couetyſe. ¶ Caym offred to god the worſt fruytes of therthe ⁊ therfore his oblacion was nat agreable to god. And than ſeynge Caym that the oblacion of his brother. Abel was agreable to god bicauſe wherof he was moued with wrathe ⁊ enuye ⁊ ſlewe his brother aforeſayde/ as it appereth in the boke of geneſis. By auarice Judas betraied his lorde ⁊ oure ſaueour Jeſu criſt and fynably deſpayred ⁊ henge hymſelfe. Moreouer Dalyda bycauſe of couetyſe ⁊ for money that was gyuen too hir betrayed hir propre huſbonde Sampſon; and neuertheles ſhe ſhewed tofore to Sampſon ſignes of right greate loue as it appereth the xvi. chapitre of Judith. By the whiche hyſtoryes it appereth howe auarice bringethe a man often to perdicion. ¶ O couetyſe thou madeſt ſtrife bytwene Abraã and Loth as recoũteth the booke of geneſis/ for bycauſe of their richeſſe they myght nat dwelle togeder. ¶ By auarice the children of Samuell made many euyll Jugementes: as it appereth the firſt boke of kinges. ¶ Who cauſeth falſly to wytneſſe ayenſt Naboth but couetiſe as it appereth in the iii boke of kinges. ¶ Who was cauſe of the fals wytneſſe of the knightes that kept the ſepulcre but couetyſe. for bicauſe of certeyne money that they had they witneſſed falſely ſaynge that the diſcyples of Jeſu criſt had ſtolne a way the body of Jeſu cryſte as witneſſeth ſaynt mathewe in his xxviii. chapytre. ¶ Who cauſed Achor to dye but couetyſe/ as it appereth the vii. chapytre of Joſue. ¶ Wherefoore wold Dauid haue ſlayne Naball but bicauſe that Naball was ouer auaricious as it appereth in the firſt boke of kinges the v. chapitre ¶ Wherfore was Semey condempned to dethe but for his couetiſe that he dyd departe fro Jheruſalem ayenſte the cōmaūdement of his fader / as it is wreten the thirde booke of kinges the ii. chapytre. ¶ And the euill riche man wherfore was he dampned but for his auaryce: for he refuſed to pore Lazare the crommes of his brede as recyteth ſaynt Luke in his xvi chapitre. ¶ Certeynly auarice hathe cauſed many men to periſſhe & conſent to many ſynnes & inconuenyentes: for Menelaus vnworthy was by money purueyed to be preſt of the law as it appereth i the .ii. boke of Machabees the v. chapitre. ¶ And the preſtes of the lawe ſometyme for their couetyſe ſuffreden & endureden to ſelle oxen/ and ſhepe i the temple and other marchandiſes as recyteth ſaynt Mathewe in his xxi. chapitre. we rede alſo howe

Ananye and Saphyre felle into many Inconuenyentes
bicauſe of their couetyſe: as it appereth in
the v. chapitre of thactes of thappoſtles. Thanne
sententia me ſemeth that euery man that woll lyue holyly/
ought to haue ſuffiſance of the godes that god hath
ſent to hym withoute to ſette his herte on worldly
godes. For as Saluſte ſaithe in his Catylynarye
Auaritia quid facit Auarice empecheth trouth and wiſdome/ and
engendreth pride and cruelte. Auarice empechethe
gode ſtody & bringeth a man to vanytees/ and godes
which be nat eſtabliſſhed. ¶ And to thys purpoſe
ſayth Seneca in his epiſtle to Lucylle the .xxiii.
Auaritia . Auarice maketh a man a foole. For a man that
is couetous alweye deſireth that: whiche he hathe
nat: and that which he hathe/ he wotethe nat if it
be his/ for he is alweye aferde to looſe it: and that
god ſhall fayle hym. ¶ And therfore Valerius in
Auaritia. his ix. boke ſaith that auarice is as a ſwolowe that
may nat be filled: and makethe many men to dye
euylle: ¶ And in dede he recountethe: howe there
Hist: was a man named Septymynus ſeynge that he
was in perylle of the ſee/ but if he threwe ouer borde
parte of his richeſſe in to the ſee: neuertheleſſe he
hadde leuer to dye with his richeſſe/ thanne caſte a
parte awaye/ and lyue and reteyne the remenant.
By whiche it ſheweth that couetyſe maketh a mã
right folyſſhe / and nat withſtandynge wyſdome
for a couetous man oftentymes taketh oppynyone/
that he hadde leuer dye than loſe his goode.

¶ And to this purpos recounteth Helmande how ſometyme Hanyball aſſyeged a caſtell in the whyche were thꝛe hundred men cloſed / whiche hadde no thinge to ete but rattes and myce. and it haped that one amonge them beinge mooche auaricious toke a mouce and nat withſtandinge that he was nere dede foꝛ hunger / he ſold to another the mouce foꝛ CC. pens by whiche it hapned that the ſayde auaricious man dyed with all hys moneye: ⁊ that other lyued and was delyuered froo dethe. ¶ Than ought a man to aduyſe and conſidꝛe that the goodes be nat made ne oꝛdeyned but foꝛ to ſerue man And therfoꝛe he ought nat to loue / but foꝛ ſo moch as he hathe neceſſyte oꝛ nede / ⁊ thanne he ought to vſe them ſoberly in thankinge god which is of all godes the welle and fontayne.

Historia et
mirabilis et
rorasa / /

¶ Howe the eſtate of pouerte is moche agreable to god Ca. xvii.

Pouerte is none other thinge but very ſuffyſaunce withoute to deſire any other thinge than that which god ſendeth too a creature. And this pouerte is called pouerte of ſpirite: the whych god appꝛoueth in the goſpell ſaynge / that bleſſyde be they that ben poꝛe of ſpyrite. that is too wete of wyll. And me ſemethe after the ſcriptures that the aũcient faders hadde pouerte. And ſingulerly they that were byloued of god / ⁊ called to goode ⁊

viale /

Hist.

worſhyp. Rede we not how Jacob was a paſtour or a ſhepeherde ⁊ kepte the ſhepe ⁊ goynge aboute the contree: and ſlepte in the feldes ⁊ layde a ſtone vnder his hede lyke a pelowe / as it appereth in the xxviii. chapytre of Geneſis.

Hist.

¶ Semblably we rede that Moyſes kepte the ſhepe of a man named Jethro: as it appereth the thyrd chaptre of Exody ⁊ neuertheles was after ordeyned to be gouernour of the people. ¶ We rede alſo how Saull was contente to haue one ſeruaũt ⁊ ſoughte the aſſes of his fader ⁊ not the horſes for to ryde on / and neuertheles he was ordeyned kynge / as it appereth the firſt boke of kynges the. xxiiii. chapytre.

Hist.

¶ And of Dauyd ſemblably we rede how he kepte the paſtures whan he was called for to be kynge: as it is red the fyrſt boke of kynges the. xvi. chapytre / by whiche hyſtoryes it appereth clerely how theſtate of pouerte is to god agreable.

Hist. Jesu Christi

¶ And in dede Jeſu Cryſte hath gyuen to vs of pouerte example. For he was borne of a pore moder and noryſſhed of a pore man that is to wete of Joſeph / layde in a poore bedde wrapped with poore cloutes ⁊ clothes / of poore parentes offred in to the temple: naked crucefyed and by ſtraũgers buryed ⁊ layde in the ſepulcre: by the whiche thynges Jeſu Cryſt ſheweth to vs that no man ought deſpyſe pouerte:

sententia.

for Jeſu Cryſte ſayth in the goſpell: that who that wyll be parfyght / he ought to renounce all worldely goodes: and gyue theym to the poore people and folowe me; as recyrethe Saynt Mathewe in his xvii chapitre. And to this purpos we rede howe the auncient phyloſophers ſaide that moꝛe richer is the pooꝛe man if he haue ſuffiſaunce / thanne ne is he that is couetous though that he haue greate habundance of godes.

¶ And the ſame witneſſethe Seneca in ſaynge/ that Dyogenes was moꝛe richar the which hadd no woꝛldly godes. than Alyſaundre whiche was loꝛde of all the woꝛlde: foꝛ Alyſaunder hadde nat ſo moche gode that he myght gyue/ as Dyogenes myght and wolde refuſe. Of the whyche Dyogenes Valeriꝰ reciteth in his fourthe booke howe he refuſed the giftes whiche Dyonyſe the Tyraunte ſent vnto hym. And it hapned that Dyogenes on a tyme dyd waſſhe his herbes that he ſhulde putt in his potte and ete. And that ſeynge Aryſtypus: the whiche tofoꝛe had ben his felowe/ and ſayde to hym in this maner. O Diogenes if that thou woldeſt flater Denyſe/ thou ſhuldeſte nat be into thys pouerte. And thanne Dyogenes anſwered vntoo hym: if thou woldeſt endure the pouerte that I endure/ and ete/ and pyke thy woꝛtes as I doo thou ſhuldeſt nat be a flaterer as thou art. ¶ Of the ſame Dyogenes recoūteth ſaynt Jerome in his bok ayenſt Jouynyen howe foꝛ all robes he had but a litel mantel lyned foꝛ teſchewe colde And ĩ ſtede of a celier he had but a lytel ſachet. And in ſtede of an hoꝛs he had a ſtaffe oꝛ a bourdon And was lodged in a tonne at the gate of the cyte. the whiche tonne

comparatio

interloqutio

[illegible]
[illegible]

after the wynde it tourne foꝛ to eſchewe colde. and on a tyme he ſeynge a chylde that dranke water in his hande. and he thꝛewe a way a litell cuppe that he hadde: In ſaynge that hym ought to ſuffiſe foꝛ to drinke oute of the veſſell that nature had gyuen to hym: that is to wete his hande. By the whych it appereth that ſpyrituel pouerte: and very ſuffyſaunce were ſometyme in the wyſe men / as was Dyogenes and many other. ¶ And to thys purpoſe / we reede howe Epycurius the Phyloſophꝛe ſaide that there is no thinge ſo moche woꝛthe as is Joyous pouerte. ¶ And Oꝛacius in his epyſtles ſaith. In pouerte ought nat to be dyſobeyſaunce: ſythen a man haue ſuffyſaunce foꝛ his lyfe. Foꝛ none other thinge maye all the goodes of the woꝛlde gyue to a man. And therfoꝛe ſaythe Cathon vnto his ſonne. ſeen that nature hathe made the naked thou oughteſt gladly and with a goode wyll to endure pouerte and to flee outrage. Foꝛ nature ſhall nat fayle the in thyn neceſſite. And thou ſhalt be riche if thou haſt ſuffiſaunce: as wytneſſeth Geffrey in his poetrye and many other. ¶ Moꝛe ouer the wyſe man ought to conſydꝛe: and too aduyſe that no thinge is woꝛthe to a man outrage ne ouermoche habundaunce. ¶ Is nat Antyochus deed and become to nought. Of who recounteth Valeryus in his ix. boke: howe well he beinge kynge of Surye he made his hoꝛſes to be arayed and adoꝛned with golde. and theym to be ſhodde wyth nayles

sontentia

Historia mirabilis

of golde. And in his kechyne all his veſſellys were of golde and ſyluer. but all he loſte ſorowfully. for he deſired to take a way fro his people moore than for to do Juſtice. ¶ What is become of the pompe of the wyfe of Neron whiche made hir horſes ſemblably to be ſhoede with golde. and made charpottys to be ledde tofore hir full of golde and ſyluer. Certeynly all is come to nought and the ryche mē ſo moche more myſerably ben come to their dethe/ as they loued more curyouſly their richeſſes. And therfore recounteth Dydymus howe the people of his countre lyued poorly and withoute curyoſyte. for vanyte maketh men to peryſſhe and to forgete god which is cauſe of all gooddes. And like as the Olifant is deceyued whan he truſteth to the tre to whiche he leneth. Right ſo the riche people ben deceyued whan they truſt in their richeſſes for whan the day cometh of their moſt great neceſſyte: Noo thinge auayleth them their richeſſes for to haue heuen: and to that auayleth pouerte and ſuffyſaunce. ¶ Alas it were gode to conſyder howe fortune hath no certeyne abidinge For as ſaith Julyus celſus in his iiii. boke. Fortune hathe enhaunced many man to richeſſes: for to ouerthrowe them vilaynouſly And to this purpos Hyldebert in ſpekyng of his banyſſhement ſaide. J was that other daye riche ⁊ bleſſed of frendes. but fortune whyche had gyuen all to me/ hath take all fro me/ and ſhe that laughed on me nowe conſtraineth me for to wepe.

Hist

sententia.

Similitudo.

sententia

Historia.

And Ouyde in his booke of triſtibus ſaith I was a litell while ryche / and honoured. and nowe am without cauſe bauyſſhed by diſhonoure Thus I ſee that fortune hath no ſure amytee ne frendſhyp And therfore ſaith Boece in his ſecounde booke of Conſolacion that moore auayleth fortune aduerſe whiche chaſtiſed a man: than doth worldly fortune the which blindeth a man ⁊ mayntenethe hym in his ſynne for who that is pore he maye nat falle but the riche man is in peryll for to falle into great ſorowe And if thou wilt wete what is ſhe. Boece ſayth that the gretteſte angryneſſe that is: is after greate happyneſſe to falle into myſerye / and wretchidneſſe as dyd Alcybyades / the which was firſt right riche and after right vnhappy as Valeryus ſaith in his vi. boke. ¶ Semblably he recounteth how Denys Syracuſan was right rich ⁊ a right greate lorde but fynably he became ſo pore that for to gete his lyuynge he taught the leſſon ⁊ held ſcole to ſmale children of Corynthye: ¶ Thus than he is right euyll aduyſed that in fortune truſtethe: But a man ought to affye hym ſelfe in well doynge for that is the richeſſe that helpeth a man in his neceſſitie. But preſently mankynde is ſoo blynde that he retchethe of no thinge but of worldly goodes the which ought to take example of the auncient wyſe men of whome we rede that they ſett no thinge of worldly goodes or litell. ¶ And to thys purpos recounteth Valerius in his viii. boke how

Sententia.

Exhortatio

Anaxagoras lefte his poſſeſſyons for to go eſtudye in ſtraūge contres: and whan he retorned he ſawe that his poſſeſſyons were deſerted. ¶ Than he ſayde I myght not haue ben ſaued if my poſſeſſions had not periſſhed. As who wolde ſaye that rycheſſes be ayenſt ſaluacyon. ¶ Semblably he recoūteth of a phyloſophre named Socrates: the which threwe all his rycheſſes in the ſee: in ſaynge that he had leuer that his rycheſſes were loſte than he ſhulde loſe hymſelfe. ¶ Semblably he recounteth of a wiſe man named Styllon the whiche loſt all his godes by fyre: and than one demaunded hym if he were not angry ⁊ wroth for the loſſe of his goodes. ¶ The which anſwered that he had no thynge loſt ⁊ that he had vpon hym all his godes: that is to wete ſcyence ⁊ vertues: as if he ſayd that the goodes of fortune were not his. By which it appereth that he is wyſe that deſpyſeth the godes of fortune: as wytneſſeth Epedocles. ¶ And Proſper in his boke named Epygramaton ſaythe that the corage of a couetous man ſhall neuer haue reſte: for the worldly godes may not ſatyſfye theyr hert: but engēdreth and maketh moore the couetyſe ⁊ the deſyre of the creature. ¶ And to this purpoſe recoūteth Ouyde howe Polydorus by his couetyſe ſlewe the ſon of Pryamus for to haue the rycheſſes that were delyuered hym for to gouerne ther with the childe aforeſayde/ but Hecuba moder of the ſayde ſon with hir complyces apperceyued the ſayd treaſon/ and they

sententia.

Historia
istuſa.

Sein-/

came to Polydorus in faynynge that they wolde gyue him gode/but Hecuba ⁊ hir felowes ſlewe hi ⁊ ſtrãgled hym/for it was reſon that couetyſe that had made him to ſlee another: ſhulde be cauſe and moyen of his deth/wherby it appereth how pouerte is gode: and couetyſe euyl and holdeth a man in thought ⁊ in peryll of herte ⁊ of conſcyence.

❡ Thus endeth the fyrſt boke.

❡ Here foloweth the ſeconde boke the whiche ſpeketh of the eſtate of the people of the churche and of the clerkes.

❡ Fyrſt howe the churche ought to be honoured ⁊ loued/and had in worſhyp ⁊ reuerence. ca. primo.

THe church is as the moder of all criſten people/ ⁊ in the ſame is gyuen fraunchiſe ⁊ lyberte/bycauſe it ſhulde be the more in reuerence For hyr ſpouſe and hede is Jeſu Cryſt ſauyour of al the worlde. ❡ And to this purpoſe we rede in the fyrſt boke of thyſtorye Trypartyte how Conſtantyn whan he was made cryſten loued ſo moche god and the churche that he dyd do bere in all the places where he wente a tabernacle made in the fourme of a churche / ⁊ had with hym preſtes ⁊ clerkes which ſerued god ryght deuoutly he bare alſo on his right ſyde the ſygne of the croſſe/for that was the baner by the whiche god ſente hym victory: and in dede he ſhulde haue a batayle ⁊ in his ſlepe the angel ſhewed hym howe he ſholde haue victorye by the ſigne of the croſſe. ¶ Semblably we rede in the boke aforſayd how themperour Theodoſius was finably obeyſaũt to the chirche. Notwithſtandynge he had be tofore moche rygorous to the churche: and thyſtory ſayth how the ſayd Theodoſius dydde do ſlee. vii. M. men in the cite of Theſſalonie by cauſe they had ſtoned to deth his offycers. After which feate the ſayd Theodoſi⁹ retorned to Melane wenynge to haue entred as he had ben accuſtumed in to the churche. ¶ Thanne ſaynt Ambroſe cam ayenſt hym which was archebyſſhop of the ſame place ⁊ ſayde to hym. O Emperour go thy way for in to this church thou ſhalt not entre/ſith that thou arte full of blode/ and arte not worthy for to beholde god neyther to ſee hym.

¶ Thanne Theodoſius obeyed hym and wepynge departed: but by cauſe the feſte of Cryſtmas approched he ſent one of his ſeruauntes named Ruffyn vnto ſeynt Ambroſe for to gete grace. But noothynge auayled his requeſte. And this ſeynge Theodoſius came in his propre perſone to Seynt Ambroſe wepynge ⁊ requirynge pardon on his knees and thanne ſeynt Ambroſe toke hym vnto grace/ and after he dyd moche goode and had many vyctories/by which it appereth how the church ought to be honoured. And to this purpos recoūteth Valeri⁹ in his iii. boke the xi. chapitre. howe Julyus ceſar defended to his people that none ſhulde be ſo hardy to do any euyll or harme vnto the temples. And for this cauſe he was ſo victorius by two yere that neuer man had victory ayenſt hym But after he was many tymes diſcomfite after he had defouled the temple named Delphyque as recoūteth Polycrate in his vi. boke the vii. chapitre. ¶ And he ſaith more ouer that chyualrie ought to kepe yᵉ churche to Jnpugne the heretikes/ to honoure the preſtes to defende the pore ⁊ to apeaſe ſtrife and debates. ¶ Semblably Egeſippus recoūtethe how Pompeus dyd neuer harme to temples ne to churches ⁊ therfore Alexandre was to hym moche gracyous ⁊ pardoned to hym his meſpriſion: by whyche it is euydently ſhewed vnto vs how the churche ought to be kept ⁊ honoured. And to this purpos ſaith Vegece ī his iiii. boke of chyualrie the iiii. chapitre how the knightes ought to ſwere loyalte firſt to god/ ſecondly to their prynce. ¶ More ouer thou oughteſt to knowe that the churche ought to be fraunchiſed. for it is fygured by the arke of Noe in whiche were ſaued all they that were therin as it appereth the ſeuenth chaptre of geneſis ¶ Semblably all ought to be free in the churche. ¶ And in dede we rede in the hiſtories of the Romayns that one named Macelzet dyed a foule dethe: bycauſe he had defouled the churche. ¶ we rede alſo of one named Aquyla howe he deſtroyed all ytalye. And than the pope named Leo ſaid to hym that he ſhulde leue his cruelte. The which anſwered that hym ſemed that he ſawe a faire olde man whiche helde in his hande a knyfe wherof he was ſore aferde/ ⁊ durſt nat diſobey. And this ſignifieth to vs howe euery creature ought to drede the church ⁊ to obey it in all right ⁊ reaſon.

¶ Howe the people of the churche ⁊ ſingulerly the p̃lates ought to lyue chaſtly ⁊ vertuouſly Ca. ii.

Saynte Jerome in one of his epyſtles ſaythe that the prelate ought to haue no concubyne for his eſpouſe is the churche. And therfoore in the lawe of Canon it is defended that prelates ſhulde holde no women in their houſes but if they be vnder age ⁊ out of all ſuſpeccion. And to this purpos we rede of ſaynt auſten howe he wolde nat dwell with his owne ſiſter for teſchewe ſuſpeccōn of euil ſpekinge ¶ More ouer ſaynt gregory in his Dyalogue the vii. chapitre recitethe: howe a prelate named Audrien was moche tempted with a womā of religion bicauſe ſhe dwelled with hym. by whyche it appereth that men of the church ought to fle the cōuerſacion of women: nat oonly for teſchewe the ſynne but alſo for teſchewe all euyl ſuſpeccion. ¶ And therfoore ſaithe ſaynt Jerome in his xliiii. epiſtle that theſtate of prelacion is moche worthy.

And for ſo moche a prelate ought the more to kepe hym that he do no thinge by the whyche his eſtat be ſlaundred: And the prelate is nat ordeyned for to haue delyces/ but alſo for tenſeyne and to gouerne the people/ and the more hyer that he is enhaunced the more humble he ought to be. For as ſaynte auſten ſaith in his fifthe boke of the cyte of god the xix. chapytre. He is nat very prelate that ſechethe nat but his proufyte/ and no thinge for his ſubgettys ¶ Semblably ſaith ſaynt Gregory in his xxi. boke of hys Moralles. That the prelates been ordeyned nat oonly for to receyue: but principally for to ſerue god/ and for to enclyne the ſubgettys ſemblably to do. ¶ And therfore ſayth Hughe. That none ought to be ordeyned a prelate/ but if he be of a goode/ and honeſt conuerſacyon. ¶ And to thys purpoſe ſaith the ſcripture in Exody the xxviii. chapytre. That the prelates ought to be made of people ſhewynge exaumple of goode lyfe. For the ſhepe ought nat to be put in the kepinge of wolues. That is to wete to theym that demaunde nat but the proufyte of the prelacion: and natt the laboure that apperteynethe therto. But the tyme is come the whyche Iſaye prophecyed in hys thirde chaptre: Saynge that the prince and the prynces/ and the prelates been of the condicyon of chyldren. the whyche woll lyue withoute thought. And zacharye in his xi. chapytre ſaith That the prelates that thynketh nat of the gouernaunce of the people/ Is right as an ydolle the whiche ſerued of no thynge And it is a greate abuſyon whanne the prelate ys nat dilygent for to adreſſe/ and teche the people/ as it appereth in the booke of the twelue abuſyons.

¶ And Hughe ſaythe in his booke of Sacramentes: that the prelates beren the croſſe in ſignyfiaunce of an herdeman or paſtoure. And the ringe that he hath on hys hande ſignifieth that the church is ther eſpouſe and the Tunyque ſignifieth clenneſſe The gyrdell chaſtite. The Stole Pacyence. And the Cheſyble charite. and therfore the prelates oughten to be goode wyſe and vertuous/ and that is neceſſary for their eſtate: as ſayth ſaynt Gregory yet in his Paſtorall the firſt boke the fyrſt chapytre.

¶ But ſaynt bernarde in ſpekynge of prelates in his iiii. boke of Eugene the [redacted] ſaithe. I marueyle me and am a baſſhed for what cauſe many byſſhoppes and prelates cōmytte the gouernement of their people to ſuffragans and to other / but the rycheſſhes and receytes they cōmytte nat to other/ ſo that they knowe nat thacompte therof And neuertheleſſe they be more ordeyned for the ſpirituel gouernaunce. than they be for the temporell goodes as Hughe ſaith in the ſeconde boke of the ſacramētes. For the crowne that men of the churche bere ſignifiethe that they ought to haue the herte and affeccion to the eſpiritualte / and nat to the temporalte. And therfore of olde tyme the vertuoꝰ men refuſed the biſſhopriches bycauſe they knewe well that it is grete labour to a pꝛelate foꝛ to do his deuoyꝛ and ducte. ¶ And to this purpoſe we rede of ſeynt Ambꝛoſe how he refuſed the archebyſſhopryche of melane. Notwithſtandynge he was elect by comune aſſent ⁊ to thende that he ſhuld not be conſtrayned to receyue the ſayde benefyce: he dyd do come in to his houſe wymen diſſolute wenynge by that moyen he to be put fro the ſayd pꝛelacyon. Neuertheles the trouth was knowen ⁊ he muſt nedes obey. Of ſeynt Gregoꝛy we rede alſo/ that whanne he was choſen to be Pope / he fledde : but by the moyen of the holy gooſt he was founden and receyued to be pope. ¶ Semblably we rede in a boke named Paradys how a noble man named Marſius cutte of his fyſte to the ende that he wolde not be pꝛelate to whiche he was choſen. ¶ We rede alſo of an holye man named Annonius how he was choſen biſſhop and therfoꝛe he cutte of his right ere ſecretely : and thanne he ſayd to them that had choſen hym: ye ſe well that I may not be biſſhop foꝛ I am not able The whiche anſwered that he ſuffyſed to them : ⁊ they hadde leuer to haue a goode man than a fayꝛe man. ¶ Moꝛeouer in the hyſtoꝛye Trypertyte the thyrde boke we rede of a relygyous monke which was choſen and called foꝛ to be byſſhop / the whyche demaunded delaye and tyme foꝛ to aduiſe hym and pꝛayed to god and requyred hym that he wold allege and delyuer hym fro this charge. And the hyſtoꝛye ſaythe that in pꝛaynge he dyed ⁊ rendred to god his ſpyryte. By the which hiſtoryes it appereth how prelacion is moche paynful to them that wyll do their deuoyr. And therfore no man ought to be a prelate but if he be wyſe / vertuous / and of ryght gode maners ⁊ lyfe.

¶ How the p̄lates ought tenſigne ⁊ gouerne their ſubgettes ⁊ to gyue almeſſe to the pore. ca. iii.

THe prelate is as the hede whiche oughte to adreſſe the other membres. ¶ And to this purpoſe we rede of Moyſes how he loued right derely his people / and dyd greate payne to chaſtyſe ⁊ rule them. And how be it that god prouyſed vnto hym that he ſhulde gyue vnto hym more greter peple to gouerne. Neuertheles he ſayd that it ſuffiſed hym that which he had and more wolde he not as it appereth the. xxxiii. chapytre of Exody. ¶ We rede alſo that for the loue that he hadde vnto his peple / he deſyred that euery man ſhulde be holy and a prophete: as it appereth the. xi. chapytre of the boke of Nombres. ¶ We rede alſo how he recōforted the people whan he was dyſcouraged in ſaynge. Abaſſhe ne fere you not for god ſhall defende you. as it is wryten in Exody the. xiiii. chapytre. Semblably Helyachym ſomtyme preſt of the lawe recomforted the people agaynſte Holofernes: as it is wryten in Judyth the. iiii. chapytre. Seynt poule alſo in his epyſtle to Thepheſyens the. vi. chapitre ſayth/my frendes reconforte you in god and in his puyſſaunce:by the which thynges it apperith how the prelates ought tenſeyne and reconforte the people. ¶ And to this purpoſe ſaythe ſeynt Auſten in his.ix.booke of the cyte of God/that the prelate oughte to remembre alwaye his people at his herte. for his offyce is for to enduce them to do well. And ſeynt Ambroſe ſayth in his paſtoralles that the prelate ought teſchewe all hereſyes and all euyll doctrynes. For the pryncypall of their vocacyon is for to defende the fayth in the whiche all the church is founded. ¶ Moreouer the prelate ought to ſocoure the poore after his puiſſaunce/ for the goodes of the churche be the godes of the poore people. ¶ And to this purpoſe Seynt Gregorye wrytynge to Nepocyan ſaythe/ that the people of the churche they oughte not to take of theyr benefyces no more but to lyue only honeſtly without pompe ne curyoſytees & the ſurplus they ought to dyſtrybute there wheras they ſe nede & neceſſyte/and if they do otherwiſe they doo ſacrylege/that is to ſaye they be theues of the goodes of the churche. ¶ And that moore is he ſayth that he that hath of his patrymony ynough for to lyue with/he ought to take no thynge of the goodes of the churche/and if he take otherwyſe it is ſacrylege. ¶ And for ſo moche Seynt Auſten in one of his ſermons to the hermytes in ſpekynge of hymſelfe ſaythe. I that am byſſhop ought well to take hede that the goodes of the churche be not gyuen to them that ben ryche. For it is the patrymonye of the poore people. And I thanke god of that he hath gyuen me grace tyll now/ not to gyue any thynge to the ryche/but oonly to the poore. And in dede I haue parentes and kynneſmen which ofte demaunde of me/ the ſome by flaterye / and the other by menaces the goode of my churche. But I ſhall haue conſcyence in gyuynge to them : ſythen they haue wherof to lyue. By which it apperethe that the prelates ought to gyue to the pore. ¶ And herof we haue example of Helyzeus the prophete the whiche dyd do dyſtrybute the loues of brede to the children of the prophetes/as it is wryten in the .iiii. booke of kynges the .iiii. chapytre. ¶ And of ſeynt Auſten himſilfe we rede how at his deth he made no teſtament by cauſe by his lyfe he had gyuen all to the pore people.

¶ How the people of the church ought to preche & to ſay the trouth of the fayth. ca. iiii.

By predycacyon the churche is ſuſteyned and the fayth enhaunced and the people conuerted. ¶ And herof we haue many exaumples how of Aaron the whiche preched ſomtyme to the people the worde of god. And therfore the people byleued in god and put theym to ſerue god/ as it is wryten in Exody the .iiii. chapytre. ¶ Semblably we rede in the boke of thactes of thapoſtles the .iiii. chapitre howe the chirche was multeplied and made grete by the predecation of the appoſtles. ¶ And in dede ſeynt Poule ⁊ ſeynt Bernabe by theyr predicacōn conuerted many: as it appereth in the ſayde booke the.xiii.chapytre. ¶ And therfore the people of the churche/ ⁊ ſyngulerly the relygyouſes ought for to preche the trouthe. ¶ And to this purpoſe we rede in the ſeconde booke in the hyſtorye of Trypartyte the.viii.chapytre: howe a gode man by his predycacion conuerted many myſcreaūtes to whome he ſayd my frende be ye not curyous of worldely ſcyences and humayne/the whiche conteynen but fallaces and vanytees/but haue ye herte to the fayth and to the holy goſpell which conteyneth no thynge but trouthe. But thou ſhalt ſaye/that thou arte no clerke for to preche. To that I anſwere to the ⁊ ſaye that if thou arte gode in thyn affeccyon/the holy goſte ſhall admynyſtre to the gode wordes and profytable. ¶ And to this purpoſe we rede in the boke aforſayd how ſomtyme a right grete philoſophre which was a myſcreant dyſputed ayenſt our fayth. And that ſeynge an olde good man whiche knewe no letter came to hym for to conuerte hym. And the holy goſte admynyſtred to hym ſuch wordes that he conuerted to the fayth the ſayde phyloſophre ¶ And therfore ſayth the ſcrypture that the worde of the prechour of veryte and trouthe is the worde of the holy goſte. Trouthe it is that the predicacion is moche profitable whan the prechour is of gode lyf as ſayth ſeynt Gregorye in his Morales in his .xxx. boke. And if the predycacyon profyteth no thynge: it is for the defaute of the prechour which is of euyll lyf/or of the herer which hath none affeccyon. ¶ Neuertheleſſe as ſayth Jeſu Cryſte in the goſpell/the worde of god oughte to be preched: for it may not be all loſte lyke as the ſede whiche is throwen in the waye: the whiche if it brynge forth no fruyte atte leſte the byrdes of heuen ete it. ¶ Who cauſed the cyte of Nynyue to be conuerted but the predycacyon of Jonas the prophete/as it appereth in the .iii. chapytre of Jonas. ¶ Who cõuerted Inde: but the predycacyon of ſeynt Thomas. ¶ Who conuerted ſamarye but the predycacion of ſeynt Phylyppe. But ſome there be lyke vnto the Jewes which ſtopped their eres whan ſeint Stephen preched: and other mocked ſeynt Poule whan he preched: as it appereth in the booke of the Actes of the apoſtles. They be of the condycyon of the ſerpente the whiche is named Aſpis/the which ſtopped his eres to the ende that he may here noo thynge. And who that drynketh of his venym he ſlepeth & ſoo ſlepynge dyeth. ¶ Many in lyke wyſe whiche wyll not here trouth dye in theyr ſynne without hauynge any repentaũce. Moreouer me ſemeth that many ben angry whan in prechynge theyr ſynnes ben repreued. And thanne they wene that men ſpeke of them ſingulerly the which other whyle ben deceyued. For the holy gooſt admynyſtreth ofte to the prechours many thynges the whiche they haue not thought tofore. And to this purpoſe recyteth ſaynt Auſten in his .vi. booke of confeſſyons / howe on a tyme he preched . And to this ſermon came by aduenture one named Alyppius/ the whiche was a player of dyce and moche enclyned to vayne occupacyons. ¶Thanne ſeynt Auſten beganne to preche ayenſt ſuche vanytees/ and that ſeynge Alyppius he ſuppoſed that Seynt Auſten hadde ſpoken of hym oonly. And after the ſermon he demaunded of ſeynt Auſten wherfore he hadde ſo ſpoken ayenſt hym/ the whiche anſwered : that the holy gooſte hadde done it / for he knewe not ne wyſte not that he was ſuche one. And thanne the ſayd Alyppius repented hym and lefte all his vanytees. ¶Semblably alſo ſeynt Auſten by ſuche a maner conuerted a Manychean by the wordes that he ſayd at the table/by whiche it apereth howe it is moch profytable to here the trouth and prechynge of the worde of god.

¶How men of the church ought to eſtudie and to lerne ſyngulerly the holy ſcrypture. Ca. v.

FOr to eſtudye is a thynge moche profytable and couenable to men of the church. ¶And Aryſtipus anſwered to one which demaũded hym what it auayled for to ſtudye. That a man by his eſtudye lyued the more ſurely and coude the better eſchewe many Inconuenyences. ¶ And therfore Boecyus in his booke of the dyſcyplyne of ſcolers ſayth: that no man may become a mayſter: but if he haue ſcyence and vertues/ and for that cauſe the auncient men alway eſtudyed: as recounteth Valerius in his. viii. booke the. vii. chapytre. ¶ And in dede thou mayſt ſe howe a man beynge a clerke is moch eaſed in eſtudyenge beynge alone. For he wote well wherin he may occupye hymſelfe. But the Ignoraunte that can not vnderſtande what he redeth/ wote not what to doo: but if he be in companye to here vanytees and lewde langages as men Ignoraunt: the which repute themſelfe halfe loſte if they fynde not ſuche as they maye ſpeke to and holde theym felawſhyp at all tymes. But a clerke that can ſtudye is ryghte Ioyous and atte his eaſe whan he is ſolytarye & out of ſuche company that ben ydle and Ignorant/ and therfore a man ought to lerne ſome thynge and ſyngulerly in his youthe for the rodde bowethe whyle it is grene. And certaynly a man hath gladly pleaſyr in ſuch thinges as he hath ben accuſtomed in his youthe. Trouthe it is that thou oughteſt pryncypally: and fyrſte to eſtudye in holy ſcrypture and in that whiche that is neceſſarye to thy ſaluacyon. ¶ For as ſeynt Auſten ſayth in the ſeconde boke de doctrina criſtiana All the gode and the wele that is in other ſcyences ſhal one fynde fyrſte & pryncypally in dyuynite or theologye which is the moder of all wytte & of all knowlege. and therfoore thou oughteſt to deſpyſe all ſciences whiche ben contrarye to holy ſcripture. ¶ For as Auerroys ſaith vpon the thirde booke of Methaphiſyke. They that be accuſtumed to here ⁊ to lerne fables ben moche enclyned to lerne falſenes for trouth ⁊ they wene that there is no thinge/ but that in whiche they be norisſhedde. And I am moche abaſſhed of many folke of the Churche: the whiche ben ydle ⁊ lerne no thinge For which cauſe they be founden in many inconuenientes: for a mã naturally wolde be occupyed ⁊ whan he knowethe nat what to doo bicauſe of Ignorãunce. thãne he employeth him in playes diſordynat ⁊ in many ſynnes: ⁊ all this cometh oft tymes bicauſe of Ignorance: More ouer a man ought to be wel auiſed that the vnderſtandinge which is gyuen to him to employe it wel by which he knoweth the differẽce betwene hym ⁊ beſtes be nat euyl beſtowed ne employed/ Than it is greate ſhame whan a man that may amende hym norisſhethe hym in Ignorance and mayntenenth hym as a brute beſt Thou mayſt ſay to me that all may nat be clerkes. And to that I anſwere the/ that they which enſewe the actif life may by that maner excuſe them But as to men of the church me ſemeth that they may nat wel excuſe them: for they haue tyme ⁊ ſeaſon ynoughe for to eſtody ⁊ to gete cũnynge and ſcyence. And if they emploied the tyme for to ſtody the whiche they employe in vanitees/ they ſhulde be clerkꝭ and ſhuld haue more ioy & pleaſure in their ſtody than they haue in vanytees the which they mayntene And of this mater thou mayſt ſee the firſt boke in which thou ſhalt fynde many thinges whyche ben to this purpos.

¶ Thus endeth the ſeconde boke.

¶ Here foloweth the third boke the which ſpeketh of theſtate of lordes temporel & of all chyualrye.

¶ The firſt chaptre treateth how prynces oughte to be pyteous & mercifull. Ca. primo.

A Prynce withoute pyte putteth hys ſeignorie in peryll and doth nat as a natural lorde. but as a cruel tyraunt. & he ought to remembre the condicyon of thauncien prynces. ¶ For we rede howe pyte maketh kynges and princes to lyue in ſuerte. ¶ And to this purpos recyteth Ualaryus in his v boke. Howe Marcellynus toke the cyte of Syracuſe: but whan he ſawe howe the pryſoners wepte he beganne alſo to wepe. ¶ Semblablye we rede in the ſame boke howe Cezar ſeynge that Cathon his aduerſary hadde ſlayne hym ſelfe: he was therfore moche troubled. And in dede he gaue too his children all the godes of their fader Cathon/ and loued them and defended them right diligently ¶ More ouer Valerius recounteth in the boke afore ſaide the v. chapytre howe Pompeyus dyd to the kinge of armeny the which was his ennemy & demeſſed of his eſtate. But whan he ſawe that the ſaide kinge was moche ſorowfull. Than he had greate pyte of hym/ in ſoo moche that he remyſed hym into his firſt eſtate and crowned hym in reſtoringe to hym all his royalme by the whych hyſtories it appereth howe the princes oughten to be pyteous ¶ For as yſodorus ſaith in hys thyrde boke de ſūmo bono. The iuge that is vengeable is nat worthy to Iuge ne to haue ſeignorye. ¶ And to this purpos recounteth Seneca in his firſt boke of Ire howe somtyme a Iuge by his crueltye cauſed thre knightes to dye the whiche were Innocetes. And the hoſtory ſaith howe to one of theſe thre knightes he ſaide thou ſhalt dye bicauſe thou haſt nat brought thy felawe with the/ for I doute that thou haſt ſlayne hym. Thanne he commaundede to one of his knightes that he ſhulde withoute taryinge put that knight to dethe/ but anone after came the felawe of the ſame knight that was dampned. And than retourned the knighte the whyche was cōmaunded to ſlee the ſame knyght and ſaid to the prince that he ſhulde reuoke hys ſentence: who as a tyraūt anſwered: yᵗ all thre ſhuld be dede. For he ſaide that the firſt ſhulde dye by cauſe yᵗ he was dampned ones too the dethe/ and that he ought nat to chaūge his ſentence. And to the ſecon de knight he ſaide that he ſhulde alſo dye: by cauſe he was cauſe of the dampnacion of hys felowe. And to the third he ſaide that he ſhuld dye bicauſe he had nat preſtly put the firſt knyght to dethe lyke as he had cōmaunded. And me ſemeth by this hyſtory it apperethe that cruelte is to a prince greatly peryllous. ¶ And therfore ſaythe Seneca that it is greate force and noble chyualrye to conne forgyue: and therfore there is no thinge moore neceſſarie than for to be pyteous and enclyned to mercy. And to this purpos in his boke of clemence the fyſt chapytre he recytethe of a vengeable man. the whiche all his life had taken vengeaunce of all his ennemyes. But on a tyme it hapned that he myghte nat aduenge hym of his ennemy. For he was moore myghtier. Than he demaunded of his wyfe howe he myght aduenge hym. She anſwered: ſaynge. Fayre frende ye haue euer vnto nowe alwaye taken vengeaūce of all men: and nowe ye ſe that ye muſt chaunge your manere. Than I coūſeyll you that ye aſſaye if pyte/ and mercy ſhall do to you as moche goode as vengeaunce hath done. For me ſemeth that ye may nat auenge you vpon euery man But ye may well do to euery man pardone and pyte: and ſo I counſeyll you to take the way of pyte and to leue vengeaunce. By the whyche counſell this man became pyteous and apperceyued clerly that it auaylethe no thinge to a man that woll auenge hym on all thinge. And therfor ſayth Seneca in the boke aforſayde the.x.chapitre that the kynges & the prynces owen to be pyteous For the kynge of the bees that make hony haue no prycke of their nature / in ſygnefyaunce that ſuche ſholde be their kynges. And in the fourth chapitre he ſayth that the prynce that wyll enſewe god oughte for to be moche pyteous / to the ende that god be to hym mercyful. ¶ Moreouer Solinus reherſeth how Cezar conquered moo contrees by pyte / than by ſtrength and force. ¶ And Valerius in the boke aforſayd ſayth that Alexander ſeynge one of his knyghtes to haue colde deſcended fro his ſiege & ſette hym therin. ¶ And of Tytus we rede / that he wold not auenge hym of them that myſſayd of hym and ſpake euyl as it appereth in the hyſtorye of Troye. ¶ We rede alſo how ſeynt Ambroſe cōmaunded Theodoſius that he ſholde neuer gyue ſentence ayenſt a man that was his enemye / to the ende that he ſhulde not haue cauſe to Juge ouer fauourably for hymſilfe.

¶ How the prynces oughte to be of gode maners. Capitulo. ii.

SOlinus ſaythe in his.xi.boke the.iiii. chapytre / the prynces oughten to be meure / ſage / & of right gode lyfe. And certaynly the auncyent faders behelde more boūte than the nobleſſe of the ryches. ¶ And to this purpoſe recoūteth Valerius in his fourth boke the thirde chapytre: Howe Actiliꝰ was a labourer of the londe. And neuertheles for his bounte he was called for to be emperour of Rome. And ſaynt auſten in his fifte boke of the Cyte of god in the xviii. chapitre recyteth howe one quincyus whyche was a ſymple labourer was ſemblably called for to be of the counſeill of rome. ¶ And whan he ſaw that he had ſerued ynoughe and by his counſeylle rome had had many victories. than he retourned ageyne to his firſt eſtate. Thanne me ſemethe that the prynces oughten more to take hede to bounte than to worldly goodes.

And to this purpos we rede howe the Romayns ſette no thinge but of them that were vertuous: ¶ verely the romayns refuſeden gyftes/ and all thinges that myght peruerte Juſtice. And accordinge herto recounteth Pompeius in his xviii. boke how kinge Pyrrus ſent to Rome one his ſeruaunte named Chyneas for to conferme the peas bitwene hi and the romayns: and bare greate gyftes and rycheſſes with hym/ but he founde nat a man in all Rome that wolde receyue his giftes. Thanne me ſemethe that princes and lordes oughte more to be dylygent to haue vertues than richeſſes. ¶ And to this purpos ſaynt Auſten in his v. boke of the Cyte of god the xiiii. chapytre alledgethe Cathon: the whiche ſaide that the comon wele of Rome hadde conquered moo goodes by the bounte of the counſeylours than by ſtrengthe. ¶ And to this ſame purpos he recitethe of Scipyon the whiche ſayde that the royalme ſhal neuer be in welthe/ in whyche ben no goode maners: and in whom the princes be nat vertuous. wherfore ſaynt Auſten ſaith if the romayns be deceyued it is nat for the defaute of walles but for the defaute of maners and more harme hathe done to them the ardeur of their couetiſe than the fyre hathe done whiche hath be put in their countrees by their aduerſaries And therfore ſayth Saluſte: that rome ſhall but litell endure for couetiſe waſteth all: and lecherye brenneth all. More ouer Orace ſaithe in one of his ditees that a prynce euyllmanered cauſethe a countree for to periſſhe. For as Claudyan ſaythe: the people gladly folowe their prince ⁊ dothe as he dothe. ⁊ therfore if he be euyll it is greate peryll for all his ſubgettis

¶ And therfore Seneca in his hundred epyſtle in ſpekinge to Alexander ſaide. O alexand̄ thou haſt ouercome thyn auerſaryes / and conquered many lordſhippes and royalmes Thou haſt entrepryſed the gouernaunce of all royalmes and neuertheles thou art he that haſt nat con gouerne thy ſoule/ne thy body whiche is right litell.

¶ Thus thanne ought a prince tofore all thinge gete to hym goode maners for to gyue gode example to all them that be in his gouernaunce and for to aduyſe the better this purpos it is gode to reherce the condicyons / ⁊ the Inconuenyences of euyll princes. We rede we nat howe Ezechyas cōmaūded that Ieremye the prophete ſhulde be ſlayne as it is wreten in Jeremye the xxxviii. chapitre And Pylate falſly dampned Jeſu Cryſt. as it appereth the xix. chapytre of Saynt Johan who fynably dyed myſerably. ¶ More ouer Manaſſes made the people to erre ⁊ was cauſe of many euylles and vyces and therfore he was punyſſhed. ¶ And Roboas was vnto his people ouer rygorous and ſharpe. And therfore he loſt ten tribus and his ſeignorie / as it appereth the iii. boke of kinges. ¶ Saull alſo was an euyll prince / and therfore god wolde that the fortune of bataylles ſhulde be contrary to hym / as it is wreten the firſt boke of kinges. Thanne euery prynce ought to gete gode maners if he woll hold his ſeignorie to the profite of his ſoule.

loke more for thys in ye cronycles afftyr ye foūdacyū off Rome ye iij chapit.

¶ Howe princes ought nat to be couetous ne auaricious. Ca. .lii.

THe prynce ought for to be the hede the whiche oughte too adreſſe all the membres and nat for to coueyte the godes of hys ſubgettis / and there is no thinge in the worlde to a prynce ſo couenable as is lyberalite. By the whyche he may gete hym freendes and conquere. Lyke as the wyſe man ſaith in his Prouerbes in the xix. Chapytre And to this purpos recounteth the Polycrate in hys thirde booke the xxiiii. chapytre howe that Tytus was right ryberall, And therfoore he was moche byloued. And certeynly he was moche ſoroufulle that day that he had no thinge gyuen. And ſayde that a prince ought to refuſe no demande whanne he may reſonably do it. ¶ For as Boecius ſaith in his firſt boke of conſolacion the fyfte chapytre largeſſe maketh the princes noble. ¶ And therfore ſat the Seneca in hys booke of outrageous couetyſe. and repreueth the kinge Anthygonus bicauſe that he was couetous. And verely whan as one demãded of hym any gyfte/ he wolde nat grãte it. and excuſed hym in ſaynge: that it was outrageouſly demaunded. And whanne one demaũded of hym a lytell gift/ he refuſed it alſo in ſaynge that it appteyned nat to a kinge to gyue ſo litell gyfte and by thys moyen he gaue no thinge and therfore hys felycite was nat greate. ¶ But all contrarye dyd kinge alexandre of whome recounteth Seneca in his firſt boke of benefyces: howe he gaue a cyte to one whyche demaunded of hym almeſſe. For he ſaith that a greate lorde in gyuynge ought to cõſidre what/ and to whome/ and wherfore he gyuethe in eſpeciall if the gift be greate. For other wyſe it is not lyberalite/ but prodygalite/ whyche is as moche to ſay/ as foliſſhe and outrageous diſpence. ¶ And therfore ſayth Tullyus in his firſt booke. of offyces the xviii. chapitre that largeſſe oughte to be done ordynatly and reſonably ⁊ nat by auauntrye or vayne glorye/ for after ſuche largeſſes a mã

¶ becomethe comonly raueynous for to

haue power to mayntene his folyſſhe largeſſe accuſtomed. Trouthe it is that moche people fayle more by couetyſe thanne they doo by folyſſhe largeſſe. And alwaye there is noo thynge ſo euyll ſyttynge to a prynce as is couetyſe. For the other vyces greue not ſoo moche the people and the ſubgettes / as doth the auaryce of a prynce / the whiche oughte to be as a ſtomake whiche diſtrybuteth the mete that it receyueth to all the membres / and reteyneth noo thynge to hymſelfe / but oonly the nouryſſhynge. And whan it doth otherwyſe / that is to wyt whã it reteyneth the mete aboue his neceſſyte / thanne it becometh ſekely ⁊ maladyous by replecyon : and bryngeth a man in to a dropſye and thanne the ſtomake ſwelleth and all the membres waxen feble and of no power / and all the euyll cometh by cauſe that it diſtrybuteth not the mete that it had receyued. ¶ Semblably is it of a couetous prynce / the whiche maketh the contre for to peryſſhe / and the membres to come to nought whan he diſtributeth not the godes / the which he hath receyued to them that ben in ſufferaunce or neceſſyte. ¶ And to this purpoſe we rede how the romayns were gretly lyberall and large / wherfore they became grete / and moche puiſſaunt / of whome recoũteth Valerius in his. v. boke the fyrſt chapytre / how they of Cartage ſent vnto the Romayns grete fynaunce for the rechate of ſome priſoners that they helde. Thanne the Romayns delyuereden the pryſoners / and reſuſeden theyr fynaunces / for it is more fayre and noble to gyue than to receyue and by cauſe therof they of Cartage gaue gode ronoumee and fame to the Romayns through out al the worlde. ¶ Semblably valerius in his. vi. boke recyteth how Alexander refuſyd the gyftes of Darius the whiche offred to hym an hondreth thouſande marke of golde with that he wolde take his doughter in mariage. And thanne one of his ſeruauntes named Promenon ſayd to Alexander/that the fynaunce were gode to be receyued. To whome Alexander anſwered/that it is more worthe to be gouerned by fraũchiſe than by couetyſe. But the tyme is now come that many princes ben gretely couetous and the couetous prynces reſemblen to Caſtor/the whiche deſtroyed a man utterly all/ whan he toke warre agaynſt hym/as Solinus ſayth in his thyrde boke the. xxxv. chapytre. ¶ Semblably done they that deſtroy their ſubgettis by tyranny the which ſhal be ſemblably puniſſhed of god. ¶ For as Job ſaith in his. xxxv. chapytre. Acurſed ben they the which by auaryce aſſemble grete treſours by euyll getynge. For the tyme ſhall come that god ſhall enhaunce the poore people. And the Tyrauntes ſhall haue ynough to doo for to curſe the tyme that euer they gate treſours. ¶ And to this purpoſe recoũteth Peter Damyan how Seynt Andrewe and Seynt Gregory gaue grete afflyccyon to a knyghte whiche had taken away from a pore wydowe a parte of hir gode ⁊ catell. ¶ For as the wyſe man ſaythe in Eccleſiaſtica in his .xxiii. chapytre / He that maketh to god ſacrefyce of the ſubſtaunce of the poore folke / reſembleth and is lyke to hym that ſleeth the ſon tofore the fader. And I haue moche meruayle why one man deſtroyeth another ſeen that the beſtes of one condycyon and of one lykenes eteth not the one that other / lyke as Aryſtoteles ſayth in his .vi. boke of beeſtes. And that more is beeſtes ben ouer the men pyteous. ¶ And to this purpoſe we rede in thyſtoryes of the romayns how two wulues noryſſhed a chylde named remus the whiche was gyuen to the beſtes for to deuour / but after he was kyng ⁊ foũdour of Rome / by the more ſtronge reaſon a man ought to be pyteous of his ſemblable.

¶ And the prynce ought not to deſert his ſubgettꝭ but ought to take example of Thyberius / of whome we rede in the cronycles how his offycers coũſeyled hym that he ſholde ordeyne ſubſydyes and trybutes vpon his people / the whiche anſwered / a gode ſhepeherd ought not to deuoure his ſhepe but to noryſſhe ⁊ to kepe them.

¶ How the prynces ought to mayntene and kepe Juſtyce. ca. iiii.

THe prynces ben pryncypally ordeyned for to mayntene and kepe Juſtyce. And therfore they leue theyr aſtate ⁊ vocacõn whan they do not right to euery man/ ⁊ thus for to do they may take example of the wyſe men of Athenes of whome recoūteth Ualerius in his vi. booke the. v. chapytre. howe Themyſtodes ſaide to them that he wold cōquere and putte in ſubieccion the countre of Grece ſeen that they had the myght ſo to do: the whyche anſwered that a gode ⁊ a noble man ought nat by cauſe of his ꝓfite do ayenſt Juſtice. Semblably the ſaide Ualerius in his v. boke recounteth howe Carridius cirus: that is to wete a man ſometyme ſo named ſeynge howe many noyſes ⁊ deuyſyons were amonge the counſeilours of rome. wherfore he dyd do make a lawe/ that no man ſhulde entre into the counſell with his ſwerde for teſchewe Jnconueniences that myght enſue but it hapned that he comynge fro a ferre coūtre/ entred into the coūſeyll with his ſwerde gyrde aboute hym. than the counſeillours demaūded of hym why he brake his lawe which hīſelfe had ordeyned ⁊ decreed. Then without ſaynge any worde he tooke his ſwerde ⁊ ſette the poynt to his breeſt ⁊ lened theron / ſaynge that he had leuer dye than breke Juſtice withoute punycion ⁊ howe well that no man ought to procure his owne deth. Neuertheles it apereth by the hiſtories howe thancyent faders were moche amerous ⁊ diligent to kepe Juſtice. ¶ And to this purpoſe ſaynt Auſten in his thirde boke of the Cyte of god the xix. chapitre recoūteth howe the counſeyllours ⁊ the iuges of Rome were moche poore/ as it appereth of one named Lucius Valerianꝰ the whiche lyued nat but of the almeſſe of the people bicauſe of the greate pouerte that he was in / and other bicauſe they wolde receyue no giftes to thend that they ſhulde nat be enclyned to do any thinge more to the fauoure of the partye than of Juſtice and for that ought a prynce moore to loue Juſtice than rycheſſes ⁊ giftes. ¶ And to this purpos ſayth ſaynt Auſten i the boke aforſaide. how one named quyncyus was a laborer of the londe whan he was called to be duke of the cyte/ ⁊ neuertheleſſe he beinge duke he mayntened hym ſymply ⁊ humbly to ſhewe that the princes be nat ordeyned principaly for to gete richeſſes but for to maynteyn Juſtice. And herto we haue many examples of the auncyentes. of whome we rede howe they dyd Juſtice of theim ſelfe ⁊ of their propre children. As Valerius reherceth in his fyfte booke the whiche recyteth howe Brutus condempned his two ſonnes by right greate punycion bicauſe they laboured to bringe ageyne Tarquyne to rome which was banyſſhed and moche ꝯtrary to the comon wele. Many other alſo condempned their parentes: ⁊ freendes ſaynge. that iuſtice ought to be preferred by reaſon. And a Juge ought nat to do all that he may / but do that he ought to do: ⁊ alſo it apperteyneth nat to a prynce to conſtitute ne ordeyne Juges but if he knowe theim for gode ⁊ wyſe For theſe ben the two condycõns wᵗout which the iuge may nat wel ne righti fully iuge. But nowe in theſe daies the iuges be ordeyned more for fauour of blode or for giftes/ than for wytte or boūte that they haue. ¶ Than me ſemethe that they ought to take example to an hiſtorye the whiche Helinandus reherceth: the whiche ſaithe that there was ſomtyme an Emperour named Helius/ the whiche regned moche longe in ſo moche that he bicame ſo auncient and olde that he myght nat gouerne thempyre. Thanne the people & the coūſeile prayed hym that he wolde renounce thempyre to his ſon. The which anſwered that it ought ynoughe to ſuffyſe to hym to haue reigned i his tyme: & that he wolde nat that hys ſon ſhulde haue it to his profite: but a man that wolde do Juſtice: and therfore he ſaide: I pray you that ye ſeke ke a wyſe man that ſhall mowe and can gouerne you & take no regarde to me ne to my ſon.

¶ Howe the prince ought to be ſofte and humble. Capitulo. v.

THe prynce is as the hede the whyche is ſette mooſt hyghe by nature And yet alway it is the parte of the body in which appereth mooſt hys humylite For we ſee that in humblinge & mekynge hymſelfe a man diſcouered & enclyned his hede This than it is a ſigne that the prynce/ whyche is named the hede ought to haue in hymſelf/ humylite. And the princes oughte too conſider howe alle theyr predeceſſours ben dede ⁊ becomen to nought ¶ And to this purpoſe we rede how a philoſophre named Golonus in ſpekynge to Alexandre ſayde O Alexander all the worlde ſuffyſeden not to the whan thou lyuedeſt/ ⁊ nowe. vi. fete of erthe ſuffyſed for to bury the. ¶ Moreouer Quintinus recyteth how a right olde man ⁊ balled ſayd to Alexander. Se wel to what thou doſt/ for me ſemeth that thou wilt mouſt ouer hye/ but take gode hede whā thou ſhalt be ſo mounted/ that thou ſuffre not thy ſilfe to falle ouer foule. The which Alexander coude not ſo wyſely take hede to hymſilfe/ but that he was enpoyſoned in his youth and the floure of all his dayes. ¶ And therfore ſayth the wyſe man in his. v. chapitre. what auaylen the pompes and the rycheſſes of the worlde/ ſeen that they paſſe and vanyſſh awaye as dothe the ſhadowe. Thanne a moche fole is the prynce the whiche in his puyſſaunce tranſytorye gloryfyeth hymſilfe/ ⁊ if they conſydered wel their eſtate they ſhal fynde that their ſeignoryes conteyne more trouble ⁊ thought than pleſaunce or deduyt. ¶ And to this purpoſe recoūteth Ualerius in his. vii. boke/ how ſomtyme they wolde haue crowned a kyng/ but he made grete delay tofore or he wolde receyue the crowne/ and gaf his reaſon in ſaynge that a newe roialme bereth with hym newe thought. By which it apereth how the prynces haue no cauſe to gloryfye themſilf of theyr lordſhippes/ ⁊ they ought to take example in Juliꝰ

Cezar of whome we rede in the booke of fyccyons phyloſophyke/ how he was moche humble in ſpekynge to his knyghtes & ſeruauntes / and was as redy to ſerue them/ as he was to receyue theyr ſeruyce/ trouthe it is that one of his knyghtes ryghte auncyent on a tyme amonge the other was cōdempned by the counſeyl of Rome to ryght grete payne and damages. And thanne he cam to Cezar for to requyre ayde/the whiche at the fyrſte ſayd that he ſhulde aſſygne to hym a ryghte gode aduocate for to plete his cauſe. ¶ To whome the knyght ſayde. O Cezar thou knoweſt wel that in the batayle of Ayſe I had none aduocate for to helpe the/but I wente my ſilfe in propre perſone as it apperethe by my woundes the whiche been yet apparaunt by cauſe of the ſame. ¶ Than Julius deſcended from his ſyege in ſaynge/that the prynce is alſo well ordeyned to ſocoure his knyghtes/as the knyghtes ben to ſocoure the prynce. ¶ Thanne is the prince moche to be reprehended whan he ſetteth by no thynge but by hymſilfe. And whan hym ſemeth that al the worlde ought to ſerue hym/ ſuche pryde maketh a prynce lyke a beeſt/and to forgete his condycion and his byrthe/ and howe be it that men ought alwaye to obeye prynces/neuertheles they ought not therfore be proude of theyr ſeignorye. For they and al theyr chyualrye within a lytell whyle ſhall be dede and tourned in to aſſhes and duſte. ¶ And accordynge herto reherceth ſeynt Jerome in his epyſtle. C.xix.

¶ And Valerius alſo of the ſame in his laſte boke how the kyng of Perſes was in a moūtayne ⁊ behelde his noble ⁊ puiſſaūt chyualrye ⁊ wepte ſaynge. Alas within an hundreth yere all this chiualry ſhall be but a lytell aſſhes ⁊ duſte: ⁊ as me ſemethe fewe prynces conſydre their dethe: but almoſt ther is none but he thinketh how he may bicome more myghtyer ⁊ more gretter. And all this dothe ⁊ cauſeth theyr pryde ⁊ their falſe couetyſe. They ought to take example of Jeſu Cryſte the whiche fledde in the moūtayne whan he ſawe that the people came to hym for to make hym kynge: as ſayth ſeynt Johan in his. vi. chapytre. ¶ And vpon the ſame ſaynt John grygoſtome in his. vi. Omelye ſaythe that Jeſu Cryſte ſheweth to vs by that he fledde: how we ought to fle mondanytee ⁊ all vayne glorie. ¶ And to this purpoſe we rede how Veſpaſian wolde not receyue thempyre and ſayd he was Indygne ⁊ not worthy / not withſtandynge that his knyghtes wolde that he ſhulde be Emperour in any wyſe. But nowe in this preſent tyme we ſe all the oppoſyte and contrarye. For the prynces entende with theyr power to conquere newe ſeignories and lordſhyppes / and it is a manere of tyrannye / the which maketh naturally his mayſter doutous and ferefull / for the tyraunt hath alway fere ⁊ drede to loſe that whiche he hath euyll goten. The tyrauntes ben alſo comunely lytell byloued of theyr ſubgettes / and therfore they lyue in great doubte

¶ To this purpoſe we rede how Denys the tyrāt durſte not do ſhaue his berde for fere that he hadde of ſleynge. And in dede he brente the heres of his berde/as Tullius reherceth in his. vii. boke of offyces the. vii. chapytre. ¶ Semblably he recith how a tyraūt named Sergius for ſemblable cauſe douted that his wyfe ſhulde ſle hym by nyght. And in dede he dyd do eſpye if ſhe had any knyfe or other thynge to do it. And neuertheles in thende he was ſlayne by hir. ¶ Moreouer Valeri⁹ recoūteth how the kyng Maſiniſſa by cauſe of his tyrannye truſted not to his people / and therfore he made his body to be kepte by dogges/by the whiche hiſtories it appereth how tyrannye maketh the prynces ferefull and doubtous. That is to wete whan the prince is not contente/ and hath not ſuffyſaunce in hys eſtate. And whan he wolde alway mounte moore hyer.

¶ How the prynce ought alway to be ſobre ⁊ chaſte. Capitulo vi.

GLotonye and lecherye aſſēblyſſhen the body and taken fro a man all the wyll to do well ¶ And ī dede thou ſhalt ſe how the gloton by his dronkennes ſpeketh folyſſhly/and ſheweth his ſecrete often. Thanne oughten the prynces to be aſſhamed the which demaunden no thynge but wynes and mete/and holden longe dyners/and yet mo re longer ſoupers. for oftentymes in beuerage and dyſſolucions they mayntene themſelfe all the night or the gretteſt parte therof. And who that now theſe dayes wyll fynde glotony he may wel go to the courte of dyuerſe prynces. And there thou ſhalt fynde that all for the mooſte parte they doo none other thinge but drinke ⁊ ete/ ſaue a litel while that they be in ydlenes and in playes dyſſolute. ¶ And therfore Socrates the phyloſophre deſpyſed the lyfe of the people of the courte/and alſo of all that folowe the halles and the greate dyners. ¶ To whome ſpeketh Seneca in one of hys epyſtles. O thou myſerable people that doſt none other thinge but drinke and ete/it is damage that ye haue ſoule and vnderſtandynge ſythen that ye only thynke on your body. ¶ And for ſo moche Virgyle in his fyrſt boke of Eneydos repreueth Dydo by cauſe ſhe helde hir longe at dyner. ¶ What ſhall we thanne ſaye of theym of whome Iſaye ſaythe in his .vii. chapytre. The whiche haue not layſer to ſlepe by cauſe they wolde ryſe erly in the morn for to make themſylfe dronke. ¶ They be lyke to theym of whome Seneca ſpeketh in his .lxxxvii. epyſtle: the which alway daye ⁊ nyghte drynke and ete: ſaue a lytell whyle that they ſlepe/and it is gode to wytte that they thanne dreme that they drynke ⁊ ete/for gladly men dreme of that/that whiche they do by daye Thanne oughte the prynces to flee ⁊ eſchewe glotonye/and ought to haue in theyr courte meſure or dynaũce/ ⁊ all honeſte. But thou ſhalte fynde there nowe none ordre but fylthe ⁊ foule table clothes/ ⁊ men whiche ſaye themſilfe to be honeſte / but they renne to the table ſhouynge ⁊ puttynge away eche other. and they reſemble not men/ but hogges and ſwyne goynge to their trough in foule etynge/ and there ſhalte thou here noo worde ſpoken of god ne ſay no graces ne benedicite/ but diſſolute wordes/ othes ⁊ ſweringe/ ⁊ al diſhoneſte ſhalt thou there ſe regnynge/ ⁊ if this were in warre it ſhulde not be ouer grete meruayle But in tyme of peas to mayntene ſuche a lyf/ it is not a lyf but it is deth/ ⁊ ryght glotony/ the which engendreth lechery/ lyke as valerꝰ ſaith. And alſo experyence ſheweth the ſame/ the which is right euyll ſyttynge in prynces/ ⁊ generally in al chyualrye. And as to me I repute impoſſyble that a man lecherous ⁊ amerous foliſſhly of wymmen may be wyſe ⁊ knyghtly. ¶ Recoũteth not Vegece in his. iii. booke of chyualrye/ howe the noble knyght Scypyon thaffricaunt wolde neuer abuſe hymſilfe with wymmen how fayre ſo euer they were/ as it appereth of the fayre mayde whyche he refuſed and reſtored to hir huſbande. ¶ We rede alſo how Octauyan ſeynge Cleopater a right fayre virgyn/ how be it that he was ſom what enclyned to hir loue/ neuertheles he wolde in no wiſe abuſe hir/ lyke as Polycrate ſayth in his. iii. booke the. vii. chaptre ¶ Semblably we rede how hanyball Gaius Juliꝰ Cezar ⁊ Cathon lyueden ryght ſoberly and chaſtely/as it appereth in the.v. booke of Polycrate the.vi. chapytre. Thus than oughte the prynces to conſyder/howe that folyſſhe loue of wymmen deſtroyed the ſtrength of Sampſon the wytte of Salomon: and the bounte of Dauyd. And therfore may neuer prynce longe endure that ſetteth all his entencyon to lecherye/lyke as ſayth ſeynt Jerome in his.xxxiiii.epyſtle. ¶ And to this purpoſe Egeſyppus in his fyrſte booke in ſpekynge of one named Anthonye ſayd to the Emperour knowe thou that Anthonye is vaynquyſſhed/but that is not by the/but this hathe doone Cleopatre/whome he hathe ſo folyſſhely loued. For he hadde leuer be vaynquyſſhed with hir: than to vaynquyſſhe without hir. Thanne ought euery chyualrous man to take hede and ſee well to that he be not loſt by lecherye. Trouthe it is that he named hymſelfe Amorous. But whan I aduiſe me wel he may be named Malerous that is Unhappy. For it is grete myſerye for to haue thought to mayntene a woman/for than his body he deſtroyeth/his ſtrength peryſſhethe/his ſyght waſtethe: his wytte mynyſſheth: his lyf ſhorteth: his helth empeyreth: and alſo his corage for to do well goeth he a waye: and his gode fame ⁊ renōmee. And whan that he weneth for to be happy by cauſe he hath founde a fayre woman: thanne he hath loſte hymſelfe by cauſe of his Inordynat loue: whiche is that he loueth the woman more than hymſelfe. And ſo it appereth often that he is moch deceyued whan he weneth for tobe byloued ſyngulerly/that is to wete he that mayntenneth diuerſe and many wymen. For he ought to know that neuer woman loued ſuch a man longe howe well that ſhe ſheweth ſemblaunt for to loue hym/but hir hope is for to haue his golde & his ſyluer. I put caſe that it were other wyſe/& that there were loue bytwene both the partyes/yet may it none other wyſe be but that the man is vnhappy/ the whiche for loue of the woman putteth hymſilfe in grete defame/and leueth theſtate that aperteyneth to goode chyualrye. And he oughte to conſyder by what moyen his aunceſtres haue conquered theyr godes and honours.

¶ Howe the prynces ought to employe and dyſpoſe themſilfe.ca. vii.

THe prynces oughten to be example of honoure and of gode lyfe/ and to employe and dyſpoſe themſilfe in gode werkes and feates/ for to be cauſe that theyr ſubgettes do ſemblably. And it is a greate ſhame if a prynce that ſhulde be a captayne of knyghtes be called a player of dyce/ and euery knyght ought to knowe that by playnge of dyce or other games ſemblable may no thynge be goten ryghtfully ne Juſtely/ but all that is goten by that moyen is to the dampnacyon of his ſoule and hurtynge of his conſcyence. By ſuch games the na me of god is ſworne & forſworne and deſpyſed. A man loſeth his tyme and his reſt often And whan he ſhulde thinke howe he ſhuld gouern his people than he ſtodyeth to begyle his felowe & wynne his money. And to this purpos we rede in Polycrate how a knight named Clyſſon arryued in the coūtre of Corynthe for to treate allyaunce with the lordes of the countree: the whiche he fonde playnge at the dyce. and he this ſeynge departed/ and ſaide he wolde haue none allyaunce with players of dyce. For playars of dyce ben comonly light of corage and chaunge oftentymes their purpos as dothe the fortune of dyce. and ben redy for to promyſe to ſwere/ and alſo ben full of couetyſe. and by conſequent ben enclyned to rapyne and theft. And therfore ſaith Seneca in his ꝓuerbes that he that knowethe mooſt of ſuche playes/ knowethe mooſte of euyll. as who ſhuld ſaye that in ſuch games is nothinge but euyll and ſynne. Thanne is it a greate ſhame, that chyualry be employed in ſuch games For ſuche playes make a man to leſe his chyuanch and goodes. and ſometyme bryngethe hym in deſpayre. ¶ And the lawe ſaythe. that all they that playe at dyce ſynnen and alſo they that ben preſente and conſentinge: For I put cas that which they haue be nat theft. Neuertheleſſe all they that play for auaryce/ and couetyſe ben in their hertes rauynours. And therfore ſaynte Auſten ſaythe in hys iiii. boke of the cyte of god the xvi. chapitre howe a wyſe woman dremed that it ſhulde be gode to forbede and defende all the games ⁊ playes that been in preiudice or the comon wele But I will nat ſay but that the princes ⁊ the knyghtes may play/ and diſporte them with ſome honeſt play. For as Seneca ſaith in his boke of tranquylite ſomtyme the phyloſophers toke diſportes as it appereth of Socrates and of Cathon. For as the corde whyche is alwey bent or ſtratched ſomtyme breketh. Ryght ſo a man withoute reſt may nat longe perſeuere: ⁊ herof we haue experiēce of the londes ⁊ feldes that men late reſt for to bere frute the better. And a mā ſpeketh/ for to wake the better after. Ryght ſoo ne more ne leſſe a man maye honeſtly diſporte for the better to entende to that he ough to do. And herof we haue an exaumple of Saynte Johan euangeliſt/ of whome caſſyan recounteth in his vii. boke of collacions: howe he on a tyme diſported wythe a patryche. And that ſeynge a yonge man goynge by the way beringe a bowe in his hande ſaid: that he marueyled that he played ſoo lyke a man of the worlde ⁊ was of ſo holy life. Than ſaynte Johan anſwered in demaundinge of hym wherfore hys bow was nat alway bended. to whom he anſwered that if his bowe were alwey bent that it ſhuld nat be ſo ſtronge for to caſt furth the arowe. Semblably ſayde ſaynt Johñ is it of the body of a man which may nat alway laboure. And therfore he ought to haue ſome alegement. By which it appereth how honeſte playes ought no man to reproue ſo they be taken in tyme ⁊ in place/ ⁊ after the condicion of the perſone. but playes diſſolute oughten to be repreued and euyll playes the which often be of couetyſe ſuſpecious ⁊ of many euyll vſages and moche ydle langages.

¶ Howe knightes oughten to gouerne them ſelfe. Capitulo. viii

A Knyghte ought to be a man amonge a thouſande good ⁊ honourable courageous of herte/ true in his dedes/ myghty ⁊ wiſe/ hardy ⁊ prudent/ and redy to defende the right of his countree ⁊ of them to whom he is bounde to ſerue/ and alſo of them of whome he hathe the gouernaunce. And as Geffrey ſaithe in his poetrye. vſage makethe a maiſter/ ⁊ the exercyſe maketh a man redy ⁊ hable in his featis ⁊ dedis as the Grekis ſayen in their prouerbes. And as Tullius reciteth in his queſtions Tuſculanes in his firſt booke. And therfore the knyghtes oughten to exercise ⁊ accuſtome them in featis of armys ⁊ oughten nat to be ydle in ſechyng ⁊ folowynge their pleaſure ⁊ eaſe in ſuche wyſe that they aſſaye nat almooſt at no tyme to vſe the featis ne peyne of chyualrye. I ſuppoſe if a ſerche ſhulde be made howe many knyghtes that knowen their horſes well and their horſes them/ and haue their harneis ⁊ abyllimentis of warre redy/ I trowe there ſhulde nat many be foūden without lak of ſuche as they oughte to haue. ¶ More ouer the knyghtes oughten to be true ⁊ holde that they promyſe. And to this purpos recountethe Valerius ī his v. boke how a knight of Rome named Fabius promyſed to hanyball certayne money for the raūſon of certayne pryſoners Romayns that he helde ſo that he wolde delyuer them / ⁊ thanne Hanybal graūted to hym his demaūde: ⁊ Fabiꝰ came to Rome ⁊ recoūted to the Romayns his promeſſe / and the Romayns wolde nat paye that whiche he had promyſed. And that ſeynge Fabius / he ſolde hys heritage and helde hys promeſſe to hanyball. And therfore Policratus in his vi. boke the v. chapytre. ſaithe that a knight tofore all thynges is boūde to kepe his othe ⁊ that whiche he promytteth: ⁊ therfore the prynces maken the knyghtes to ſwere by their othe / that they ſhulde holde ⁊ mayntene loyalte ⁊ trouthe in ſignifiaunce that it oughte to be a great ſuerte of the othe of knighthode. More ouer the knightes amonge other thinges oughte to kepe ⁊ mayntene the churche: and ſo to do of olde tyme they promyſed ⁊ preſented to the temple their ſwerdes in ſignifiaunce that they promyſed loialte firſt to god the whiche is prince of all chyualrye: After a knight ought nat only truſt in his ſtrength / but ought to be wyſe and ſubtill and bileue good conſeyll. For Vlixes ſurmounted the ſtronge Hercules by his wytte and nat by his ſtrength. ¶ And the

Romayns conquerden the worlde more by theyre wyſdom thã by any other thige as Policrate ſaith the vii. chapitre of hys vi. boke ¶ And Pompeꝰ in his xi. boke recyteth of Alexãder how his fader left to hym lytell cheualrye but he was wyſe and well lernede & therfore he cõquered all the worlde by wytte of cheualrye ¶ And to this purpoſe Egeſyppus in his v. boke alledgethe Tytus / whyche ſaithe that in cheualrye wytte & gode aduiſe were more neceſſarye than ſtrẽgth of body ¶ More ouer a knyght in his feates of armes ought nat to be p̃ſumptuous ne deſpyſe ouer moche hys aduerſarye For as Cathon ſayth it happeeth often that the feble deſcomfytethe the ſtronge & the litell the grete. as Dauyd ſurmoũted Golye and thou oughteſt to knowe that the victorye cometh nat of the man but pryncypally of god as it apperethe in the firſte boke of Machabees the iii. chapytre & therfore a knyght ought nat to glorifye hymſelfe ¶ And to this purpoſe we rede how Moyſes gate vyctorye not by ſtrẽgth but in prayenge god in liftynge his handes to heuen as it is wryten in the boke of Exody the xvii chapitre ¶ And of Theodoſius in the hyſtoryes of the Romayns we rede how he ſeenge that hys ennemyes were ſtronger than he was he prayed to god in takynge the ſygne of the croſſe by whiche he gate victorye & therfore auncientlly whã they made batayle the preeſte of yͤ lawe wente tofore the cheualrye in prayenge god as it apperyth in the boke of Deutronomy the xx chapytre ⁊ therfore ſayth the prophete that a man ought nat to truſte pricypally in the vigour of hys legges ne i the ſtrengthe of hys horſe/ but in the grace of god.

¶ More ouer the knyght ought nat to enterpryſe batayle but if it be by gode ryght ⁊ right gode cauſe

¶ And to thys purpoſe ſayth Swetonius i his ve boke that Auguſtus Cezar enterpriſed no batayle yf it were to eſchewe ryght great domage

¶ And therfor ſayth ſaynt Auſten in hys v boke of the cyte of god the xxii chapytre that a batayle ought nat to be made but for ryght great neceſſyte. And therfore auncyently the people requyred god that he wolde ſhewe vnto them if they had right or nat or ellys if they had done any thige ayenſt hym wherefore they ought to haue batayle. For they ſayd and it is trouth that they that loue god ⁊ haue a good cauſe fynably they ſhal hau vyctory of theyre enemyes as it appereth i the boke of Leuites ye xxvi/ chapitre But it is gret Inconuenyens whan the batayles ben made by tyrannye and by cauſe of coueytyſe. For the comyn prouerbe ſaythe/ ſynne noyeth/ and therfor me ſemethe that reſonabli many knyghtes haue moche ſuffred. For many times they haue made enterpryſes nat wyth gode cauſe and gode ryght/ but by pryde and by cauſe of their grete coueytyſe. And it is hard that they ſholde happenen well/ ſeen that they go to batayle nat wyht theyr propre good/ but wyth goodes euyll goten

And in goynge they robbe the poore people ⁊ them in their owne countre. And they that ſo doo / they be nat worthy to be noble ne called knightes: butt they be of the condicion of tyraũtes of whome Polycrate ſpeketh in his iiii. boke that to ſle a tyraunt ſhulde be a iuſte thinge. ¶ And Tullius in his boke of offices the vii. chapitre ſaythe: that for to ſlee a tyraunt is a thinge honeſte For we ſee that a mã cutteth away the membre that is cauſe of the deſtruction of the other. But thou mayſte demaunde howe the tyraunt may be knowe. To this anſwereth Ariſtotle in his viii. boke of Ethykes ſaynge, that bytwene a kynge and a Tyraunt is a greate difference. For the kinge ſechethe/ and deſireth the comon wele/ ⁊ the tyraunt ſeketh his owne ꝓfite and the ſuppreſſion of the people/ ⁊ therfore tyrannye is ſeignourye violent ⁊ outrageous and therfore it may nat longe endure. And thus ſaythe Iob in his xv. chapitre. And herof we haue ſeen many examples of ſome tyraũtes whych haue loſte their ſeignourye all or a greate parte.

¶ Thus endeth the thirde boke.

¶ Here foloweth the iiii. boke the which ſpeketh of the eſtate of the comonalte and of the people.

¶ Firſt it treateth of riche men ⁊ howe they ought nat to glorifie in their richeſſes. ca. primo

THe men come of god ⁊ nat of the creature. ⁊ therfore the iouynge and praiſinge ought to be gyuen firſt and principally to god. And the riche man ought to conſydre that which the wyſe man ſaith in his fyftene boke of prouerbes/ whiche ſaithe that he that foloweth auaryce hathe noo peas of conſcyence. and in hys xxviii. chapitre he ſaith that he that hatethe auaryce enlongeth his dayes and his lyfe. And therfore to haue richeſſes is nat alwaye the moſte prouffytable: for the richeſſes often empech and letten the getynge of vertues: And therfore the auncient men deſiren more vertues and goode renoumme thanne they did richeſſes or hauoir. As it appereth by Scipion/ the whiche brought into the ſubieccion of the romayns all affryca/ of the whyche Romayns he demaunded for his ſalarie nomore but for to be named in his ſurname Affrycane in memorye of the ſayde victorye. as Valerius recytethe in his third boke. ¶ And of the counſeillours of Rome we rede that they were ſo pore: that it behoued the Senate to nouriſſhe their children. ¶ He recountethe alſo of Thiberion howe he ſaide that better is worthe the treſour of ſuffiſaunce than of chyuance and rycheſſes: and in dede many tymes he refuſed greate treſours that were vnto him preſented. ¶ Moreouer in his fourthe boke he recountethe of Marcus Tullius howe he was an exaumplarye of ryght good lyfe and myght haue hade moo rycheſſes but he wolde nat And he dwelled i a lytyl houſe and helde but a lytyll eſtate And yt was ſo that many aſſayedene for to ſe yf they myght chaunge hys wyll/and to hym preſenteden grete fynaunces ¶To whome he ſayde go ye a way wythe all youre rycheſſes for they ben your charge and youre ꝑdycyon: ¶ We rede alſo in the ſeconde boke of fyccyons phyloſophyk/how that the kynge of Eccil named Artagougles vſed nat in hys eſtat but veſſell of erthe/for hys fader had bene a potter And therefore he ſayde that for any fortune noo man ought to forgete hys genyture. And better it is and more worthe for to encreaſe in good maners than it is in grete eſtate By the whiche hyſtoryes yt appereth how that the ryche men ought nat to glorifye thēſelfe i theyr rycheſſes ¶ And to thys purpoſe ſaith the apoſtle in hys/Epyſtle to ¶Thymothee that he that loueth rycheſſes at the laſt he ſhall nat do hys proffyte. And the ryche man ought to conſydere how he is mortall/For fynably hym behoueth for to leue all So then he is nat wyſe that ſettethe his herte and hys truſt all in temporall and tranſitorye cheuance and goodes/as ſaythe Saynat Gregorye in hys xviii. boke of Moralles ¶ And to the ſame purpoſe ſaynt Auſten in ſermone of the wordes of god ſaythe ¶That no thige ys worthe to the thoughe thy coffres be ful of rycheſſes if thou haue no thynge of goode in thy conſcyence what auaylethe to haue rycheſſes if thou haue no goodneſſe in thy ſelfe what auaylethe it to a man that hathe yͤ vſe of moche good werkes and he hymſelfe is ſubgette by ſynne to the fende. ¶ Therfore ſayde a wyſe pheloſophre named Salon/that noo ryche man is happy/that is to wete whan he ys auarycious And thys recounteth Ualeryus in hys vii.boke the ſeconde chapytre. ¶ Mor ouer the ryche mā ought to cōſyder that many ben becomen pore as Caſſus whiche was ryght ryche But after he was ſo pore that all men ſcorned hym and hadde hym in dyryſion: And one named Caſſus was ſo grete at Rome: that he was called the patrone Senate but fynably he was dede and by Juſtice condempned ſhamfully. And therfore ſaythe Seneca in his boke of purueaunce that greate rycheſſe ys moche peryllous. For the man is in great peryl that noo thynge knoueth ne may endure: And of ſuche condycō ben often the ryche men/the whiche wyll haue in all caas theyre pleſyr.

¶ Here foloweth theſtat of pouerte how he ought to be content Capytulo/ .ii.

SAynt Ja mes ſayth i thys fyrſt chapytre god in thys worlde here hath choſen the pore folke whome alſo god enhaūceth often and comynly as the prophete Dauyd ſayth ¶ And oure ſauiour ſayth that bleſſed ben the pore of ſpyrite yͭ is to we te them that be nat in theyr hertys couetous for lytell ys pouerte worthe wythout forthe if the hert haue nat ſuffyſaunce ¶ And to thys purpos we haue alſo dyuerſe axamples/ as of Dyogenes the wyſe phyloſophre the whyche ſetteth no thynge by worldely goodes ¶ And Seneca ĩ his boke of purueaũce ſayth/ that Demetrius threwe all hys rycheſſes in to the ſee ſayenge that they were noyous & greuous/ and ĩ hys boke of tranquyllyte he recoũteth of a pheloſophre the whiche by fortune loſte all the goodes that he had/ and he ſeeynge thys/ he thanked Ioyouſly fortune ſaynge that he was aledged and eaſed of grete payne and more redy better dyſpoſed to do well. ¶ More ouer Saynt Ierom ĩ hys xxxv. epyſtle reherceth howe Crates whiche was of the cyte of thebes was ſõtime moche rych But he renoũced all ĩ ſayenge/ that it was moche harde to gete rycheſſes/ and that yt is better to leſe rycheſſes than by rycheeſſes to be loſt. ¶ Therfor ſayd Fabricius that he was ryche/ not by grete rycheſſe/ but by very ſuffyſaunce/ lyke as Ualeryus ſayethe ĩ hys iiij boke in the iiij. chapytre And in ſēblable oppynyon was zenon the phyloſophre lyke as Agelyus recounteth ¶ And therfore Thobye ſayd to hys ſone. My ſone we lede a poore lyfe but and we drede god we ſhal haue goode ynoughe & thys ys wrytē ĩ hys iiij chapytre ¶ And therfore ſayth Seneca in hys ſeconde epyſtle that there ys no thynge more honeſter/ than Ioyouſe pouerte/

that ys whan a man is content wyth his ſuffiſaũce/the whiche ſuffiſaunce maketh a man more ryche than dooth great chyuaũce and gode ¶ For as ſayth ſaynt Auſten there is nothinge that maketh a man ſo Joyouſe as dooth ſuffyſayuce in pouerte ¶ And to thys accordeth an hyſtorye of ſaĩt Auſtẽ whiche he reherſethe in his boke of Confeſſyons in ſpekynge of hymſelfe and ſayth that on a tyme he ſawe a pore man paſſynge by his in pouerte moche Joyouſly/wherfore he moche maruailled And thãne he ſayde to hys felawes Alas my frẽdes we laboure in vayne and in getynge rycheſſes for to lyue ſurely and Joyouſly. For ye ſe this poor man whiche moche paſſeth vs and is comen longe ſyth to that we demaunde and ſeche. And thys hyſtory was to fore the conuerſyon of ſaynt Auſtẽ ¶ More ouer in the holy ſcrypture thou ſhalt fynde how Moyſes kept ſheepe as it apperethe the iii. boke of Exody. ¶ And the prophete Helye was ſo poor yͭ he demaunded a lytel bred and water of a wydowe as it appereth in the iii. boke of kynges ¶ And the apoſtels renoũced all And in dede ſaĩt Pater ſayd of hymſelfe/that he had neyther golde ne ſyluer. ¶ And we rede of Saule that he kepte the aſſes of his fader And Dauyd was a ſheepherde ⁊ neuertheles after they were kynges ¶ Thenne me ſemeth that in pouerte euery man ought to haue good pacyence ⁊ he is moche ryche that lyueth in ſuffyſaũce that is to wete content wyth that he hathe.

¶ Of theſtate of olde age/ ⁊ howe men ought to be gode ⁊ vertuous. Ca. .iii.

After the age of a man he ought to be the more rype and aduyſed and by the experiences that he hathe ſeen he ought to be the more wyſe of maners. ¶ And therfore Seneca in his .ix. epiſtle thanked ⁊ praiſed his olde age bicauſe that therby he left many euylles ⁊ ſynnes. And ſaynt Ambroſe in his firſt boke of his Exameron ſaith/ that the aged man or auncient ought to be in maners amyable ⁊ ſwete in coūſeill ꝓfitable/ in worde ferme ⁊ ſtable. redy for to dye and for to reprehende and repreue right corageous and wyſe: but many olde ⁊ aged ben of contrary condicions. For many in their olde age ben more malycyous and more redyer to do euyll than in their youthe. In coūſeylinge they be folys/ in ſpekinge litell veritable/ too Lecherye enclyned and replenyſſhed with auaryce. And of ſo moche more as they haue lyued longe. of ſo moche the more be they of euyll lyfe. ¶ Of whome ſpeks/ the Hugh in his .ii. boke of the cloiſter of the ſoule ⁊ ſaithe that amonge the abuſyons of thys worlde/ oone of the grettest is of many auncyent and olde men/ the whyche ben obſtynate in their wyckedneſſe/ and yet ben right nere the dethe. God ſendethe vnto them dyuers and many meſſangers and yet they woll nat byleue the meſſagyers of dethe.

¶ And it is no doubte but that the

mooſt parte comynly fele them feble in themſelf feblenes of appetite/ ache of hede & of tethe mutacyon of heeres/ feblenes of body & other thinges ſemblable/ which thinges be all meſſangers of dethe. ¶ Thanne it is maruayle & great abuſion wherfore they aduyſe them nat well lyke as Cyprian ſayth in his boke of the xii. abuſyons. ¶ And to this purpoſe recounteth Ualerius in an hiſtory in his viii. boke of a man the whych was an hundred yere olde. of whome one demaunded why he toke no diſpleſaunce of his life. ¶ The which anſwered that olde age ought nat to diſpleaſe hym that deſyreth to employe contynuelly his tyme well. ¶ But it ought moche to diſpleaſe for to be olde in ſynne & withoute wiſdome/ as who wolde ſaye. that it is ſhame to lyue longe withoute doynge well & without amendement. & therfore me ſemeth it is well aboueſaide that the auncien & the olde aged oughte to be the more ripe & wiſe. For as Auycenne ſaith in the fyrſt parte of thinges naturell the underſtandynge of a man refortifiethe hymſelfe after xxiiii. yere the whiche thinge is true as touchinge to experyence. ¶ And Tullius in his iiii. chapitre of his boke of olde age ſaith that mynde & aduyſe ought to haue in olde men vigour / & that is none other thinge to ſay but the auncientes/ and olde men oughte to be wyſe & aduyſed. And they ought to be more hardy to ſay the trouth/ than that they ought nat to fere the dethe for naturally they haue leſſe to lyue tha yonge men. ¶ And therfoꝛe ſaith Ualerius in his fift boke the .ii. chapytre/ that two maner of people amonge the other ought to haue hardines to ſay & pꝛonounce the trouthe that is to wete the poꝛe whyche haue nought to leſe/ & thauncyent and olde men the whiche haue but litell to lyue. Foꝛ as Seneca ſaith in his .xi. epiſtle/ olde age abydeth none other thinge but the dethe/ the whiche is naturally hys neyghboure. And it is a thinge moch abhomynable foꝛ to ſee the auncientes and olde men moꝛe vicious than ben other men. the whiche wyll nat only ſay trouth/ but that woꝛſe is. they woll nat here and ben incoꝛrigible and obſtynat in their wickedneſſes. To whome ſpeketh Seneca in his .xii. epyſtle ſayenge. that it is ſhame whanne the olde man is nat meure ne rype in his olde age/ and whan he maynteneth his lewdeneſſe commune to youthe

¶ And therfoꝛe ſayth ſaynt poule In his olde age he had voyded and put from hym all childehoode and all youthe. Moꝛeouer the olde men ought to conſidꝛe this that Tullius ſaithe in his boke of ancient; the whiche ſayth that the auncient and olde man is vnkinde and vnhappy whanne he hath lyued longe & chaūged his body/ his ſkynne/ his heres & all his membꝛes if he chaunge nat alſo hys life fro better to better.

[illegible] repꝛeued. Foꝛ ſythen they haue wyt & vnderſtādynge they ben to be repꝛeued & they ſhal be punyſſhed of god yf they do any euyll. ¶ And mooſt parte comynly fele them feble in themſelf feblenes of appetite/ ache of hede ⁊ of tethe mutacyon of heeres/ feblenes of body ⁊ other thinges ſ. inuiable/ which thinges be all meſſaungers of dethe. ¶ Thanne it is maruayle ⁊ great abuſion wherfore they aduyſe them nat well lyke as Cyprian ſayth in his boke of the .xii. abuſyons. ¶ And to this purpoſe recounteth Ualerius in an hiſtory in his .viii. boke of a man the whych was an hundred yere olde. of whome one demaunded why he toke no diſpleſaunce of his lyfe. The which anſwered that olde age ought nat to diſpleaſe hym that deſyreth to employe contynuelly his tyme well. ¶ But it ought moche to diſpleaſe for to be olde in ſynne ⁊ withoute wyſdome/ as who wolde ſaye. that it is ſhame to lyue longe withoute doynge well ⁊ without amendement. ⁊ therfore me ſemeth it is well aboueſayde that the auncien ⁊ the olde aged oughte to be the more ripe ⁊ wiſe. For as Auycenne ſaith in the fyrſt parte of thinges naturell the underſtandynge of a man refortifieth hymſelfe after .xxiiii. yere the whiche thinge is true as touchinge to experyence. ¶ And Tullius in his .iii. chapitre of his boke of olde age ſaith that mynde ⁊ aduyſe ought to haue in olde men vigour/ ⁊ that is none other thinge to ſay but the auncientes/ and olde men oughte to be wyſe ⁊ aduyſed. And they ought to be moſt hardy to ſay the trouth/ ſeen that they ought nat to feere the dethe after naturelly they haue leſſe to lyue thā yonge men. ¶ And therfoꝛe ſaith Valerius in his fift boke the ii. chappytre/ that two maner of people amonge the other ought to haue hardines to ſay ⁊ pꝛonoũce the trouthe that is to wete the poꝛe whyche haue nought to leſe/ ⁊ thaũcyent and olde men the whiche haue but litell to lyue. Foꝛ as Seneca ſaith in his xi. epiſtle/ olde age abydeth none other thinge but the dethe/ the whiche is naturally hys neyghboure. And it is a thinge moch abhomynable foꝛ to ſee the auncientes and olde men moꝛe vicious than ben other men. the whiche will nat only ſay trouth/ but that woꝛſe is. they woll nat here and ben incoꝛrigible and obſtynat in their wickednesses. To whome ſpeketh Seneca in his xii. epyſtle ſaynge. that it is ſhame whanne the olde man is nat meure ne rype in his olde age/ and whan he mayntenethe his lewdeneſſe commune to youthe

¶ And therfoꝛe ſayth ſaynt poule In his olde age he had voyded and put from hym all childehoode and all youthe. Moꝛeouer the olde men ought to conſidꝛe this that Tullius ſaithe in his boke of ancient: the whiche ſayth that the auncient and olde man is vnkinde and vnhappy whanne he hath lyued longe ⁊ chaued his body/ his ſkynne/ his heeres ⁊ all his membꝛes if he chaunge nat alſo hys life fro better to better.

Comonly a man is enclyned to maynten the lyfe the whyche he hathe mayntened in hys youthe. So than ought the yonge people to aduyſe them and do payne to gete vertues to thende for to do well be to them pleaſaunt for tenſue the ſame in the proceſſe of their life. ¶ For Seneca ſayth in his boke of maners euery perſon doth that gladly that which he hath lerned to do in his youthe. ¶ And Ariſtotle in his boke of Ethikes ſaith that it is a thinge naturell to take pleſaunce ⁊ delectacion in that thinge the whiche he hathe ben accuſtumed to do in his childehode ⁊ youthe. And therfore the wyſe man in the .xi. chapitre of Eccleſiaſtes ſpeketh to a yonge man: and ſaythe thus / yonge man aduyſe the to deſpoſe thyn herte in gode werkes. For like as he ought no thinge to repe yᵗ hath no thinge ſowen / right ſo in olde age he ſhall fynde no thinge gode but that he hath accuſtumed to do in his youthe. And therfore ought the yonge peple to kepe them well fro euyll company the whyche is often cauſe of the deſtruccion / ⁊ perdicyon of yonge folke: and it is harde for a yonge man to be goode whan he conuerſeth with people of euyl life. ¶ And to this purpos ſaith Tullius in his ſecounde boke of offices that children ought to be nouryſſhed with goode folke ⁊ honeſt and ought to dwel quently they ſhall be aſhamed for to be reprehēded They alſo that haue the gouernaūce of the yonge peple ought not to ceſſe to repreue and chaſtyſe thē And thene ys a man well dyſpoſed to receyue chaſtyſemēt whan he is yonge ⁊ nat harded. ne made rude to do harme. ¶ And therfore ſaynt Ancelme in hys boke of ſymylytudes cōparethe Infācie or chyldehode to waxe whiche is ſoft ⁊ is dyſpoſed to receyue ſuche preinte as men woll. The childe alſo reſembleth to the rodd whan it boweth lyghtly it is woūden as men woll. Then owen the fader ⁊ moder to haue ryght great aduyſe vpon the gouernaūce of theyr childerne as it ſhal be ſayd herafter. The chylderen owen alſo to theyr parentes to fad ⁊ theyre moder ⁊ to theyr mayſters to obeye ⁊ folowynge Iſaac/the whiche obeyd in ſuche wyſe to hys fader that he was all redy to receyue the deth at his cōmaūdemēt as it apperethe yᵉ xxii. chaptre of Geneſis ⁊ yet he was at that tyme of the age of xxxii. yere ¶ And of Dauyd we rede how he was obeiſſaunt to hys fader as it appereth the fyrſt boke of kynges. ¶ And Ihesu Cryſte hymſelfe in his yougthe was obeyſſaūt to hys parētys as ſaīt Luke ſaythe in hys ſeconde chapytre. Well it is trouthe that many bycauſe of theyr yought wene to be excuſed of all theyr euylles that they do the which bene moche deceyued. For ſythen they haue wyt ⁊ vnderſtādinge they ben to be repreued ⁊ they ſhal be punyſſhed of god yf they do any euyll. ¶ And herof we haue example of the ſonnes of Hely the whiche were right greuouſely punyſſhed by cauſe they lyueden after theyr wyll ī dylytes as it apperyth in the fyrſt boke of kynges. ¶ We rede alſo of two children whiche god made to be deuoured by the wulues/bycauſe they ſcorned & mocked the prophete Helyzee. as it apperethe the iiij. boke of kynges ¶ Moreouer the yōge peple glorofye themſelf in theyr beaute whyche be moche deceyued. For as Aryſtoteles ſayth/yf a man hade the yen of a lynx & that he myght ſee througth his body he ſhold ſee in hymſelfe & ī euery creature moche fylthe & ordure. And ſuche ther be that wene that they be ryght fayre/and yf they ſawe themſelfe they ſholde wel knowe that they were right foul for they haue no thynge fair ſaufe the ſkin wythoutforthe ¶ Moreouer they glorifie in theyr age/& haue hope for to lyue longe:& they cōſyder nat that as ſone dyethe the yonge man as dothe the olde/& ȳ more is we ſe that the yonge men dyen mooſt comynly for they be more full of outrages & ſooner falle into ſekneſſes of haſti dethe and thus nature hathe no certain terme of leuynge. Therfore no yonge man ne woman ought not for to hope of longe life to take ony hardynes for to do euyll. For for to lyue or not to lyue/the ſynne and euyll ſhal be punyſſhed & hope is often cauſe to lyue euyll in tyme of olde age.

¶ Of the eſtate of mariage howe it ought to be go

Maryage is ordeyned for to haue lygnage / & for to loue eche other ¶ And therfore the apoſtle ſaite Poule in hys v. chapytre admoneſteth the wedded men ſayeng / ye mē loue youre wyues as Jeſu Cryſte loueth hys churche. ¶ And to this purpoſe Ualerius in his iiii. boke the v. chapytre recyteth how a mā named Graceus loued his wife named Corneylle ſo moche that he wolde dye for to gete the helthe of hys wife. ¶ He recoūteth alſo how Cuplaciꝰ herde ſay that hys wyfe was dede And thā he ſmote hymſelfe in yͤ breſt wyth a knyf and requyred to be wyth hyr drowned or brente as at that tyme was the coſtome to do whan the peple was dede And how be it that no man ought ſo to do Neuertheles by the ſayd hyſtoryes it apperythe how men ought to loue their wyues ¶ Sēblably alſo the wymmen owen to loue theyre huſbondes ¶ And herof we haue exaumple as Ualerius recoūteth in his boke afore ſayde how Julia yͤ doughter of Cezar ſeenge the robe of hyr huſbond ſpotted wythe blode was ſo troubled that for ſorow and heuyneſſe her chylde that ſhe had wythī her bely was dyſtroyed For ſhe had ſuppoſed that her huſbonde had bene dede, or that he had receyued ſome vylonye whoos name was Pompee the graunt ¶ After he recytethe of the doughter of Cathon named Porcia ſeenge hyr huſbond Brutus

Hyſtoria -

Hiſtoria

to be ſlayne ſhe demaunded a knyfe to ſlee hirſelfe alſo And by cauſe that none wolde delyuer to hyr no knyfe ſhe toke brennynge cooles and put them in hyr mouthe and ete them in ſuche a wyſe that ſhe dyed by a ryght meruallous manere.

historia

¶ Semblably he recou̅tethe of the wyfe of kynge Metridatus the whiche folowed hym i al places/ where he wecut/ were it in batallys or elles where. And certaynely ſhe kytt of hyr heeres and arayed hyr lyke a man/ for to haue the better oportunyte for to folowe hym in al places. And howe be it for to do in lyke wyſe/ it is nat of congruyte ne of neceſſyte yit by the ſayde hyſtories it appereth howe maryage ought to be had in great loue. ¶ And to the ſame purpoſe recyteth Valerius in his vi. boke the vii. chappytre how Vulpycia kept hyr huſbonde in a lytell place ryght ſecretely Notwythſtādinge ſhe wyſt well that ſhe ſholde be dede if hyr huſbonde were found wyth hyr whome they ſought to put to deth. And it is good to knowe how i maryage after the doctours thre thynges ought for to be/ that is to wete/ faythe/ loyalte lygnage and ſacrament. By faythe and loyalte is gyuen to vnderſtande that neyther of the partyes maryed ought not to treſpaſe wyth his bodye but to kepe it to his partye. ¶ For as thappoſtle ſayth in his fyrſt epyſtle to the Corynthyens the body of the man is bylongynge to the wyfe and the body of the wyfe to the man that is to vnderſtāde in maryage ¶ And

historia

as Saynt Ambroſe ſayth in his Exameron god made Eue of the ſyde of Adam / in ſagnyfyaunce that in maryage a man and womā ought to be al one body one ſelfe thynge and me ſemeth that the partye that forfaiteth thys maryage dooth ayenſt the lawe of nature For the ſtorke hathe ſuche forfaytur in abhomynacyon of ſtorkes to flee hym or hyr that ſo forfaytethe / lyke as Alexander recounteth in his boke of nature of byrdes And me ſemethe it is a great abhomynacion for to ſe in many maryages ſo lytell faythe and loyalte as is now. But I byleue that one of the cauſes a monge the other is / as that the maryages ben nat duly made but for moneye or for euyll cauſes ¶ Thanne it is no meruayle that the maryages contynue nat well ſythē the begynnynge ¶ Therfore the kyng Lygurgis wolde and ordeyned in his royalme that the vyrgines & maidens ſholde be wedded without to haue golde or ſyluer to thende that yͤ maryages ſholde not be made by couetyſe lyke as Pompeius recyteth i his iii. boke ¶ And Valeriꝰ in his vii boke the fyrſt chapytre recyteth how one demaunded ſomtyme of a phyloſophre named Themyſtodes howe and to whome he ſholde marye his doughter that is to wete to a pore mane or to a riche ¶ The whiche anſwered that he ought nat to demaunde pouerte ne ryches but the boūte & the vertues of the man. ¶ Morouer in maryage ther lyeth ryght grete aduyſe & not only for parētage but alſo for to mayne

God made Eue of yͤ ſyde of Adā

marriage for mony or euell cauſes made

Historia

thanſwer of Themyſtocles

tenen yt ¶ And to thys purpoſe ſpekethe Theofraſtus dyſciple of Aryſtotyles in hys boke that he made of maryage in whyche he ſayth yͭ a man ought moꝛe to beholde the bounte of a woman than the beaute & yf thou demaūd whyche is better to take a fayre woman oꝛ a foule & he anſwered that yt is an harde thynge to kepe a fayre womā the whiche many men deſyred & yt is a great peyne to loue yͤ fouleone whyche many deſpyſe alwaye If ſhe be good the godnes ſhal kepe hyr beaute And yf ſhe be nat fayre it is none herde thynge to loue hyr yͭ is of ryght gode wyll foꝛ naturally and reſonably moꝛe ought the boūte to be pꝛayſed thā the beaute

fayre oʳ foule

¶ Moꝛe ouer in maꝛyage is moche to be ſuffered ſyngulerly yf bothe partyes be nat wyſe foꝛ men ben often ſuſpecyouſe of theyr wyues and therfoꝛe ought a woman to be ſymple and goode/ and na oonly of hyr bodye but alſo of hyr meyntene & maners. For in ſpekynge in beholdynge ne in conuerſacyon ſhe ought nat to do any thynge by whiche ony other might thīke oꝛ Iuge ī heꝛ ony euyll And it happeth often that by ther folyſſhe mayntenen & maners the wymē make ther huſbondes to myſdeme and euyll of byleue Many alſo ſeenge theyꝛe maners foulyſſhe and ſuſpicions payne theſelfe to deceyue them weninge that they be of euyl dyſpoſycion by cauſe of theyr wantō and foliſſh maneꝛ And oft tyme it happeth yͭ ſuch one is taken with her nett the which ſhe neuer thought it ſholde hap pen and all this euyll cometh by the falſe ſemblaũtes and countenaũces that many wymmen makẽ The men alſo that purpoſe to marie oughten for to aduyſe ⁊ beholde the condycyon of hyr yͭ they deſyre to haue to wyfe. But many ben deceyued bicauſe they take them in the age of xii. yere or there about: and than what they be no man may wete ne knowe. For as the comyn prouerbe ſayth who ſeeth a childe it ſeeth no thinge Alſo in maryenge hymſelfe one oughte to here many ſpeke for loue ⁊ carnall affeccyon blyndeth the vndyrſtandynge ⁊ makethe a man fauourable to Juge. whan he ys ſurpryſed of ſuche loue therfore a man ought to byleue more an other than hymſelfe:

¶ How the wymmen oughten to gouerne thẽſelf Capytulo .vi.

A Woman ought to haue reſonably two condycyons/ that ys to wete ſhame of repreſe ⁊ drede of dyſobeyenge of hyr partye. For thenne a woman ys loſe and dyſſolute whan ſhe hathe in her neyther drede ne ſhame. And yt is a thīge moche to be repreued to ſee wymmẽ hardy dyſſolute and redy to do many euylles. Suche ben they the whiche by theyr maners foule and dyſſolute/ and by ther lecherous beholdynges drawe men to do euyl of whom ſpeketh ſaynte Jerome in hys epyſtle: Ca viii. and ſayth that many wymmẽ ben li ke to thydolles the whiche drawen yᵉ people of yᵉ woꝛlde to the fende: ¶ Semblably ben they that poppe themſelfe and make them to ſeme fayꝛe foꝛ to bꝛynge other to ſynne And it is a great meruayl how they pꝛeſume to dyffeate and altere that whiche god hathe made and moch lewde is yᵉ woman the whiche weneth to make hyr moꝛe fayrer than god hathe made hyr. And it is a grete pꝛeſūpſion to defface the paynture of god / ⁊ foꝛ to make thy paynture/ as ſaythe ſaynt Ambꝛoſe in hys Exameron ¶ And to this purpoſe / Guyllme in the boke of his booke of the vnyuerſall woꝛlde recyteth howe two wymmen ſomtyme wer right curiouſe foꝛ to make them ſo fayre and to kembe them So it happened that the one dyed / the whiche after appered vnto hyr felawe whan ſhe araied and kembed hyꝛ ſelfe and ſayde to hyr. My frende aduyſe the foꝛ I am dampned foꝛ my curiouſytees the whiche that I vſed and maitened whā I was wyth the And me ſemeth that ſuche curyouſytees ben by cauſe of lecherye and of dyſſolucyon carnall. Then ought all wymmen to take example of the gode olde ⁊ auncyēt wymmen of whome recounteth Valeriꝰ in his vi. boke the vi. chappytre how many wymmen hadde leuer to haue dyed than to be defowled ¶ And he reherſeth how the mariners toke a woman a Greke by cauſe to ſynne wyth hir And ſhe ſeenge that ſpꝛange in to the ſee and dꝛowned her ſelfe ⁊ therfoꝛe ſhe was moche pꝛayſed of the Gre-

Historia.

of

Loqutio.

Historia

kes and reputed for a ſaynt. More ouer he reciteth of a woman that ſlewe hir doughter: bycauſe that Apyus wolde haue defouled hir / and ſayde that ſhe had leuer hir doughter ſlayne than ſhe ſhulde lyue and be diſſolute. Semblably ſaynt ambroſe in his booke of virginyte the iii. chapytre recytethe howe a mayde called Pelage in the age of fyftene yere was rauyſſhed in the coūtre of Antyoche the whiche ſeynge that ſhe myght nat eſcape / ſprange into a ryuer for ſhe had lyuer dye a virgyn thanne to lyue corrupte. By the whiche hiſtories it apperethe that the auncyent wymen were moche chaſte: and contynente. Trouthe it is they ought nat too ſlee neyther to drowne them ſelfe / but if it were by the commaundement and Inſpyracyon of godde like as ſaynt auſten ſayth in his firſt boke of the cyte of god the xxv. chapitre: for the ſynne lyethe nat in the body but in the wylle. And howe be it that they myght nat kepe the body ageynſt theym Neuertheleſſe they had power nat to conſente and kepe their wyll fro corrupcion lyke as he witneſſethe in the boke aforeſayde the. xvi. chapytre: and nat withſtandinge all theſe thinges afore ſaide ſo it is trouthe that they deſerued honoure & greate prayſinge in ſo moche that they loued contynence / and chaſtite. ¶ And to this purpoſe ſaynte Ierome in his boke ayenſt Iouynyan reciteth / how the wyfe of Attilius was ſo chaſte / that neuer man touched her ſauſe her huſbonde oonly. And on a tyme it

Historia

Historia

Snint.,

Historia

hapned that a man ſaide to hir huſbonde that hys mouth ſtanke and whan he cam home he blamed his wife bicauſe ſhe had nat warned hym therof for to haue fonde remedye therfore. ¶The whyche anſwered that ſhe had ſuppoſed that euery man had be of that cõdicion. By which it appereth that ſhe neuer had kiſſed any other man: but for to com to haue chaſtite it ſuffiſethe nat to eſchewe the touchinges/ but alſo ſoberneſſe is greatly requyred in wymen.

¶How virginyte ought to be mayntened. ca. viii

Virgynite is in hym ſelfe right honourable ⁊ maketh men ⁊ wymen to reſemble and be like vnto aungellis: ⁊ they that ben in ſuche aſtate/ ought to mayntene it right diligently. For it is moche harde to kepe / conſidred humayne fraylneſſe. the whiche is alwey enclyned vnto ſynne but if it be kept ⁊ chaſtiſed by reaſon and it is gode to conſidre howe thaũcien ⁊ olde people loued virgynyte/ and maydenhede longe tofore criſten feithe/ as it appereth by that we rede in a litell boke intitled of virgynyte in the which we rede that many wymẽ of rome had leuer dye than leſe their maydenhede ⁊ ſpecially of the ii. doughters of Sedaza that is to wete of a goode woman ſoo named whyche were defouled ⁊ enforced by two yonge men the whiche were lodged in their hous vnder the title of geſtys

Historia

oꝛ pylgrymes ⁊ this ſeynge the two doughters foꝛ displeſure hurte ⁊ diſfigured them ſelfe with their owne knyues. ¶ Semblably foꝛ like cas we rede howe the maide called Thebana foꝛ displeaſur yͤ ſhe had bicauſe ſhe was defouled ⁊ enfoꝛced fynably ſhe put to dethe hym that defouled hir ⁊ herſelf alſo. And how be it that ſuche occaſions be nat approued: neuertheleſſe by the ſaide hyſtoꝛies it appereth howe thaunciente deſireden ⁊ pꝛaiſeden virginyte. Foꝛ who woll well conſydre to lyue after the fleſſhe is a thinge abhomynable ⁊ to god diſpleſaunt as the appoſtle ſaithe in his epiſtle to the Romayns the viii. chapitre: ſaynge that they whych lyue after the fleſſhe may nat well pleaſe god.

Aistorch,

¶Trouthe it is that virgynite oonly ſuffyſethe nat/ foꝛ aboue that thē behoued to entende to gode werkes. And to this purpos ſpekethe ſaynt Ambꝛoſe to Demetrye in his Epiſtle. lxxxvii. ſaynge that a virgyn ⁊ a mayde ought to be ſtylle ⁊ ſymple and folowe honeſt company and ought nat to be vacabounde ne rennynge aboute/ but the moſt parte of tyme ought to kepe hir at home in folowynge the bleſſed virgin mary/ which was alone in hir hous whanne thaungell ſalewed hir. ¶ Moꝛeouer the langage of a mayde ought to be pꝛudēt attempꝛed ⁊ right ſhoꝛt withoute habūdaunce of woꝛdes In hir maner ⁊ mayntene ſhe ought to be ſhamefaſte ⁊ in all hir dedis and feates meke/ ⁊ humble. Foꝛ by humylite the bleſſyd virgyn was moſt pꝛyncy

Cnnid dorth.

paly agreable to god/ as witneſſeth the holy ſcripture More ouer ſaynt Jerome in his epiſtle lxxxix in ſpekinge to a goode moder for hir doughter ſaid that ſhe ought ſo to do yͭ hir doughter ſhulde be alwey diligent & beſy for to werke for in ydelneſſe comonly virginyte and maydenhede is loſt & vanyſſhethe. & the maydens ought to conſidre howe virgynite is ſuche a treſoure that if it be loſte it is irre/cuperable/ & therfore they ought diligently to kepe it.

Otium

¶ To this purpos ſaynt ambroſe in his ſeconde boke of virginyte reciteth how in antyoche was a maide right faire & moche deſired/and fynably by force was brought to the bordelle. And whan ſhe ſawe hir there: ſhe began to wepe and to pray god ſaynge. O good lorde whiche of olde tyme gaueſt to virgyns puyſſaunce & ſtrength to ſurmounte/ & ouercome the will of men. vouchesaue to kepe & defende me. After this praier came to hir a knyghte the which gaue to hir his gowne to thend that ſhe myght eſcape in thabyte of a man: & in dede ſhe ſo eſcaped/ & the knight in ſtede of her abode there in hir habite. Thanne came another knight and entred into the ſame place for to cōmyſe his foule luſt wenynge to haue founde the ſaide maiden/ and he ſeynge that he was a man in habyte of a woman made hym to be condempned to the dethe putting on hym the ſynne which is nat to be ſaide/ & fynably was condempned to the dethe: and this ſeyng the ſaide mayde preſented hir ſelfe to dye for hym/

Crimine peccat
nō dic

in ſayenge that foꝛ the ſauynge of hir virgynite he ought not to dye but the knyght ſaide that he had leuer to dye/than to ſee one ſo goode a mayde put to dethe ⁊ fynably bothe tweyn wer delyuered to the deth ⁊ for well doynge were martred By this exāples and many other it appereth how auncyētly virgynyte was moche pꝛeyſed ⁊ honoured in ſo moche that the maydes that conſenteden to theyr defoulynge were ſtoned to dethe/as it appereth in Deutronomye the xxi. chapitre By whyche thynges it appereth how maydenhede is of hymſelfe agreable not oonly to the woꝛlde but alſo to god pꝛicypally. ¶ And as touchinge this we haue exāple of our fyrſt parentes Adam ⁊ Eue the whyche as lōge as they were i paradyſe they kept virgynyte

[illegible]

Historia

¶ How wydowhede ought to be kepte holyly Capitulo . viii.

Wydowhede is the eſtate yͤ whyche ſuccedethe to maꝛyage ⁊ ought to be mayntened i greate humylyte i greate deuocyon in ſymple habite i pylgrymages ⁊ other good dedes Foꝛ i wydowhed ought the vanites of the woꝛlde to be renoūced and foꝛ her partye pꝛaye to thende that the loue yͤ hathe bene in maryage be remembꝛed ⁊ recoꝛded i wydowhede foꝛ it is a ſygne of lytell loue ⁊ of lytell trouthe in maryage whan afteꝛ that the two ptyes haue long lyued togyder after the deth of one of the partyes that other ſuccedeth/and abandon=

neth here to the worlde ĩ vanytees ⁊ in deduytes And how be it that wydowes marye nat thẽſelfe I wyll nat coũſeyle them the contrarye ⁊ ſingulerly whan the partyes haue dwelled togeder lõge or the moſte parte of theyr lyfe And trouthe it is that ſaynt Jerome approuethe nat yͤ ſecõde eſpouſayles but if ther haue be right good cauſe ĩ their youthe alway he concludethe yͭ yt is better teſchewe ſynne by maryage than to ſynne in wydowhede.

melius est.

¶ How ſerwauntes oughten to mayntenen thẽ in theyre ſeruyce Capitulo. .ix.

Honowre
faithfulnes
truth.
obeysaunce
diligence
patience.

SEruauntes in theyr ſeruyces oughtẽ to haue diuerſe condycyons and in a ſpeciall they oughten to haue vi. condycyons / Fyrſte they owe to honoure theyre mayſter. Secondely they owe to hym faythfulneſſe. Thrydly trouthe Fourthely obeyſſaunce Fyftely dylygence And fynably they oughte to haue pacyẽce ĩ werkes ¶ And as touchinge the fyrſt condicyon we rede ĩ the ſecõd boke of kynges how Joab nat wythſtandynge that he had vyctorye of the ennemyes of hys mayſter neuertheleſe he wolde that hys maſter had thonoure ⁊ wolde nat take the cyte vntyl hys mayſter was come ¶ And as the ſecõde cõdycyon that ys to wete of faythfulnes of ſeruauntes Valeriꝰ recyteth in hys iii. boke the vii. chapytre how Anthonye toke one of the ſeruauntes of Cezar his ẽnemye to who me he ſaide that he muſt leue Cezar for euermoore or ellys dye. & ſometyme by menaces & ſometyme by promeſſes he payned hym that he ſhulde ſay yͭ he wolde forſake and renounce his mayſter. And neuertheleſſe the ſeruaunt ſayde alwaye that neyther for gode ne for euill that he coude do vnto hym he ſhulde neuer forſake ne leue Cezar. In like wyſe he reciteth of one of the ſeruauntes of Cezar / the whiche Pompeyus myght neuer Induce hym to his ſeruyce. And as touchinge to trouthe it is certeyne that a ſeruaunt beynge a lyer deceyueth his maiſter and may be cauſe of many harmes by falſe reportes: for a lyynge tonge lyke venym empoyſonethe the houſe and all the dwellers therin.

¶ More ouer the ſeruauntes owen obeyſaunce lyke as ſaith the apoſtle in his Epiſtle vnto the Ephiſyens in the vi. chapytre in ſaynge. ye ſeruauntes. obey you to youre mayſters in fere and drede / and in ſympleneſſe of herte. And it is nat ſufficient oonly to obey. but more ouer it is neceſſary that the ſeruaunt be diligent. ¶ And vnto this purpoſe ſaith Seneca in his thirde boke of bñfyces the xiiii. chapytre: that diligence is moche ſyttinge in ſeruauntes. And in dede he recomendethe the dylygence of that ſeruaunt that ſerued his mayſter in priſon the whiche as diſcomforted demaunded to drynk poyſon. To whome the ſeruaunt deſirynge for to obeye nat for any euyll that he wolde vnto hym / but by ardaunte deſyre that he hadde to doo that

Historia

dylygently that whiche his maiſter commaunded hym/it happened that by haſtyneſſe to obey hym wenynge to haue gyuen to hym the pot wyth poiſone/he gafe to hym the pot wyth medycyne & by cauſe of his haſty dylygence his mayſter was ſaued ¶ yit alſo the ſeruauntes oughten in there affayres and werkes to haue pacyence and for theyr mayſters to endure payne And to this purpoſe Valerius recyteth in hys vi. boke the viii. chapytre of the ſeruaunt of Papynyon how he herde ſay that ſome were deputed to ſlee his mayſter & he prayed his mayſter that he wolde chaūge wyth hym hys gowne and hode to thende that he wolde be ſlayn rather than his mayſter yf the caas ſo requyred & in dede he wolde dye for his maiſter ¶ He reciteth alſo of the ſeruaunt of Aucius how for his mayſter he endured Innumerable paynes It apperyth thē how ſeruauntes oughten to haue the ſix condycyons aforeſayde.

Historica

¶ How they that lede an euell lyf owen to dye an euell dethe. Capitulo x.

GOd is a trewe Juge and Juged euery man Juſtely/wherfore it foloweth/that he that ledeth an euel lyfe muſte dye an euel dethe ¶ And hereof we haue many exāples in this preſent tyme For the lytel tyme that I haue liued I haue none remembraunce that any euell man hathe dyed a

Qualis vita finis ita.

gode deth. Trouth it is that by an euill man I me
ne nat euery man that is a ſynner but I vndſtāde
hym to be an euil man that lyueth ꝯtynuelly i ſyn peccatoꝭ qu
ne ⁊ in doynge worſe ⁊ worſe without repentaūce
⁊ withoute will to amende hym. More ouer if, we
rede thiſtories of tymes paſſed/ we ſhall fynde cler
ly how they that haue lyued euyl ben horribly ded

¶ Howe was Cayin dede that ſlewe his brother Historia
was he nat ſlayne of Lameth which was blinde
⁊ ſawe no thinge ⁊ neuertheles he ſlewe hym i hū
tinge as it apperethe in the boke of Geneſis. More
ouer Pharao the kynge of Egipte whiche cauſed Historia
to drowne the yonge children of the Iewes howe
died he . certeynly he was drowned in the rede ſee
⁊ all his peple as it appereth the xxiiii. chaptre of ex
ody. we reede alſo howe zebee ⁊ Salmana ſlewe Historia
the bretherne of Gedeon. but after Gedeon ſlewe
them as it appereth the viii. chapitre of the boke of
Iuges. Sēblably Abymalech that ſlewe lxx bre/ Historia
therne vpon one ſtone was after ſlayn of a womā
as it appereth the ix. chapitre of the boke aforeſaide
And generally a man that ſlethe a man oughte to the ſlaghter of man
dye an euyll dethe. Rede we nat howe the yonge
man yͭ ſaid he had ſlayn Saul was aftward ſlay Historia
ne by the cōmaūdement of Dauid as it apperethe
ii. boke of kinges the firſt chapyt. Semblably we
rede that the theues that ſlewe yſboſeth camen to Historia
dauid for to make to hym feſt, but dauid condemp
ned theym to dethe. ¶ Therfore oughte they to be

Sententia

well aduyſed that do wronge to other ⁊ make thē to dye withoute cauſe. For by thexamples aforſaid it appereth clerly howe homycides owe to dye an euyll dethe. Semblably they that be tyrauntes ⁊ that greuen the people ⁊ the pore innocētes oughte right well to be auyſed: for it is reaſon yͭ they dye an euyll dethe.

historia

historia

historia

Admonitio

¶ And to this purpos we reede howe Syzara whiche was a right cruel tiraunte was fynably ſlayne of a woman as it apereth the iiii. chapitre of the boke of iuges. And Saul whyche was a right greate tyraunt: and ꝑſecutoure of Dauid / after he ſlewe hym ſelfe wyth his propre knife as it apperethe the firſt booke of kynges / the laſt chapytre. And Benedab which was ſo cruell fynably was beheded by one of his ſeruauntes by by the cōmaūdement of god as it is wreten the iiii boke of kinges the vii. chapter. Than by theſe exāples ought the princes ⁊ the lordes to take hede the whiche by their tyrannyes done many euylles to their ſubgettes / ⁊ by their cruelneſſe make many men to dye ⁊ by vengeaunce for to haue their gode For certeynely their euyll lyfe by right requyrethe an euyll dethe.

¶ Howe the parentes ⁊ in eſpecial the fad ⁊ mod/ ought diligently thinke on their children. ca. xi.

qnd parentes valeret

THe parentes ⁊ ſingulerly fader and moder/ oughten beſily to thinke vpon their children and to do payne by good doctryne and by gode techynges that they be by good doctryne Inſtructe ⁊ taught ī good maners. For as Aryſtotle ſaythe in hys viii: boke of Ethykes / the fader is to hys ſone cauſe of hys noryſſhynge / and cauſe of hys dyſcyplyn by the whiche wordys it ſuffiſeth nat only that the fader be cauſe of hys chidern by generacyon / but more ouer he ought to nouryſſhe and teche them. ¶ And to the ſame purpoſe ſaythe the wyſe man in the boke of Eccleſyaſtyce the vii chapytre. ¶ Si filii tibi ſunt exaudi illos. That ys to ſay if thou haue chyldren thou oughteſt to teche theym. ¶ And in the Prouerbys ſayth the wyſe mā in yͤ xxiii. chapytre ¶ Noli ſubtrahere a puero diſciplinā That ys to ſay that thou oughteſt to take hede yᵗ thou enpeche ne lete nat thy chylde fro hys doctrie ⁊ hys techinge ¶ And to thys purpoſe ſaythe yͤ appoſtle ī his Epyſtle to the Hebrewes ī the xii. chapytre ¶ Quis inquit filius quem non corripiet pater q. d. nullus That is to ſaye who ys that ſon whome the fader ſhall nat correct: as who ſaythe none For the appoſtle ſayth that euery fader ought to correcte hys ſon ¶ And therto accordeth yͤ whyche Polycrate reciteth ī his vi. boke the fourth chapytre ſaynge that the emperoure Octauyan made hys ſōnes to be taught and for to exercyſe fetes chiualrous. And hys doughters he made for to be taught to werk wull to the ende that they myght lyue by theyre laboure in caas that fortune fayled

Sententia Aristo:

sententia.

sententia.

Sententia Appost

historia de filys et filiabus Octauij.

theim ¶ And Tullius in hys queſtyōs tuſculanes
recitety how the kynge Ligurgis taught his yōge
Historia childerne for tendure euyll & harme and to knowe
the good For the childerne enſeue gladdly and fo-
lowe the doctryne that is gyuen to theim in theyre
youthe, lyke as Seneca ſayth in hys fyrſt boke of
Jre. ¶ Therfore ſayth thappoſtle to the Epheſiēs/
the vi. chapytre. ¶ Educas illos .ſ. filios in diſci-
plina & correctione dñi. That is to ſaye that they
Sententia that haue childerne ought to enſeyne & teche them
by dyſciplyne & by gode correction entendynge to
good ¶ And to this purpoſe we rede the firſt boke
historia of king' how Hely was ryght greuouſly punyſſh
ed bi cauſe he chaſtyſed not well his chyldern And
therfore ſayth Tullius in his fyrſt boke of offyces
Sententia the xxxvii. chapytre that the beſt herytage that fa-
Ciceronis der & moder may leue to theyre childerne that is yᵉ
[illegible] they be garnyſſhed of good maners of vertues and
digna of good cuſtomes,

¶ How chyldern owe obeyſſaũce and honoure to theyre parentes Capitulo. .x ii.

THe childern that is to wete ſōnes & doough
ters owen to obeye theyre parentes lyke as
the appoſtle ſayth to the Epheſyens the vi. chapy-
Sententia tre. ¶ Filii obedite parentibus veſtris That is to
ſaye ye childern obey ye vnto your parent' ¶ And
the wyſe man ſaythe in his Eccleſiaſtice who that

honoured his fader ſhal lyue the lenger lyfe. Moreouer the children oughte to lyue parfightly ther fader and moder and in nede ſocour them lyke as Scipion dyd the whiche put hym ſelfe in perill of dethe foꝛ to ſaue his fade r. ¶ And alſo Eneas foꝛ to delyuer his fader paſſed by the myddes of his enemyes foꝛ natnre enclyned them ſo to do. Moꝛe ouer of this loue we haue examples in Nature. foꝛ as ſaithe ſaynt ambꝛoſe in his Exameron the fyfte Omelye. The ſtoꝛkes ben of ſuche condicion that they ſocour their parentes whan they ben auncyent and olde/and recouer them with ther wynges and fethers ⁊ ſuppoꝛte theym in flyinge: and alſo admyniſtre to them ther noꝛyture ⁊ their neceſſyte ¶ And to this purpos ſaith Ualerius in his fyfte boke the thirde chapitre that the firſt lawe of nature is to loue the parentes. ¶ And he recyteth of the gode doughter the whiche ſeynge hir mod̄ in pryſon ⁊ condēpned to dethe euery day ſhe viſited hyr and with hir owne mylke noꝛiſſhed hir. Thanne was the Jayler moch admarueyled how the ſaid moder lyued ſo longe ſeen that he admyniſtred no thinge to hir:ne hir doughter alſo. Foꝛ the Jayler had nat ſuffred hir other wyſe to entre to hir mod̄ Than the Jayler on a tyme eſpied how the doughter gaue to hir mod̄ to ſouke on hir bꝛeeſtis/ and he recoūted it to the iuge of the coūtre/the whyche ſeynge the loue and bounte of the doughter/ pardoned the moder. ⁊ delyuered hir to hir doughter foꝛ

sententia

Historia

Historia

Historia

sententia

Historia

animadūti digna

Nicklaus [illegible]
onder porn [illegible] 1 9 4 4

the bounte of hir . Moꝛe ouer Ualerius reciteth of the goode doughter the whiche noꝛiſſhed hir fader in his greate olde age with hir mylke. Alſo he recyteth of Creſſus/ the whiche was dombe ⁊ myghte nat ſpeke, ⁊ it hapned ſo that perſyan wolde haue ſlayne his fader ⁊ he payned hym to ſpeke ⁊ wepte bycauſe he myght nat ſpeke ⁊ ſay it to his fader And thiſtoꝛy ſaith that foꝛ his boūte langage was gyuen too hym. ¶ And therfoꝛe ſaithe Ualerius. Quicquid optima reꝫ eſt natura. que pietatis eſt magiſtra. That is to ſaye . that nature is a righte gode thinge the whiche is maiſtreſſe of pyte . Alſo he recyteth of Coꝛnelyan the whyche was banyſſhed fro rome. And finably he conquered the ſeignoꝛye of rome. Uulques ennemye of rome came ayenſt the Romayns with right greate puyſſaunce foꝛ to venge hym of his banyſſhement, ⁊ that ſeenge the Romayns they ſent to hym his moder / the which dwelled in Rome foꝛ to pꝛaye hym that he wolde foꝛbere foꝛ hir ſake / the whyche ſeynge hys moder was anone appeaſed ⁊ obeyed to the pꝛaier of hir in ſaynge/ that moꝛe hathe doone the loue of my moder than hathe done the ſtrength of the Romayns. ¶ Foꝛ as Ariſtotle ſayth. Dijs magiſtris et parentibus nō poſſumus reddere ad condignuꝫ. That is too ſay that no man may yelde ne rendꝛe to god to his maiſter ne to his paꝛentes lyke byen/ fayt as he hathe receyued. And to this purpos ſpeketh Rauēne ſaynge that like as the ſōne without

historia

historia animadvti.

Sententia:

historia Cornelianj

Sententia animadvti.

Similitudo.

bemes or rayes ſhyneth nat ⁊ the well or fontayn withoute rennyng faileth a tre withoute braūches wexeth drye ⁊ a body withoute mēbres roteth. In like wiſe a child withoute loue of fader ⁊ moder is no childe but of the noumbre of theym the whiche is wreten in the goſpel. Uos ex patre dyabolo eſtis. That is to ſay ye be children of the deuyll your fader/ For the children of the deuyll can nat obey/ ne haue loue ne charite. But the children of god bene of contrary condicion. ¶ And herof we haue an enſample of Jeſu criſt. of whome is wreten in the goſpell of ſaynt Luke the ii. chapytre. ¶ Erat autem ſubditus illis. That is to ſay that Jeſu cryſt was ſubget to his parentes.

commendati
dignissima

Historia

¶ Of the eſtate of marchaūtes. Ca. xiii.

Marchaundiſe ought feythfully to be gouerned ⁊ mayntened withoute fraude ⁊ withoute vſure/ for other wyſe it is nat marchaūdiſe but it is deceyte/ falſhede ⁊ euyll. and therfore it is wreten in Exody the xii. chapitre. ¶ Nec vſura opprimes proximū tuum. That is to ſay that noo man ought to oppreſſe his neighbour by vſure/ and like ſentence is wreten in Leuitico the xxvi. chapytre. ¶ And the prophete ſaithe that they ſhalbe wyth hym that lene nat their money to vſure/ ⁊ that loue reſon that they myſſayd nat of other. ⁊ that lyue with oute doyng euyll to other. To this purpos ſpekith

Mercatura

Sermo Amb: meriatoribꝫ

Cur. Cur.

kethe ſaynt Ambroſe in his iii. boke of offices / and adreſſeth his wordes to marchauntes ſaynge / wherfore conuerteſt thou thyn engyne to fraude wherfore deſireſt thou hurt to thy neighbours / wherfore deſireſt thou famyne / or wherfore deſireſte thou ſcarſite / or wherfore eſpieſt thou the tyme of derth or ſcelerite / certis thou ſaiſt thou art ſubtill thy ſelf but this to do or to deſire is no ſubtilite but ſhrewdneſſe ⁊ euyl ⁊ that which thou calleſt pourueaunce is fraude couetiſe / ⁊ vſure.

¶ More ouer ſaynte John Griſoſtome vpon the goſpell of ſaynte Mathewe in his v. Omelye ſaith that there is no thinge more fouler ne more crueller than is thuſerer yͤ which ſecheth alwey his owne proufite in the aduerſite of other.

quid vſura ve... us facit.

Similitudo.

¶ And Tullius in his firſt booke of queſtions tuſculanes compareth the vſurer too the homycide / for like the homycide takethe a way the life / ſo done the vſurers take a way the ſubſtaunce fro the pore people. Thanne ought the marchaunte to take more hede to feythfulnes ⁊ trouthe than to habundaunce. For the goodes euyll goten been witneſſe of the perdicion of the ſoule of hym that hath euyll goten them / and it ſuffiſeth nat in marchandiſe to eſchewe vſure / but more ouer to mayntene trouth in weihgt ⁊ in meſure / and in all other thynges that apperteyne to marchaundiſe. For as the wyſe man ſaith in his prouerbes the xx. chapytre god hathe in abhomynacōn euyl weyght ⁊ balaunces fraudouſly vſed. And ſaynt Mathewe in

weight & measur

odit deus

his goſpell the. vi. chapytre ſayth /that god ſhall Juſtyfye the balaūce ⁊ the weght deceyuable and them yᵗ ben ryche by their ſynnes ⁊ leſinges ⁊ ſhal yelde therof reſon And therfore it was cōmaūded in the olde law as it is wryten in Leuiticū the .xix. chapytre that all marchaūdyſe ſholde be made truly in weyght ⁊ in meſure/buſſhels ⁊ quarters and ī all other thyngꝭ ſemblably and euery marchaūt ought to know that by the moyen of fraude they may nat were ryche ſeen that theyr conqueſt by ſuche moyen is nat oonly to themſelfe / but it is the charge of the ſoule as ſayde is. And the euell marchaūtes ben ſemblable to Fenix the whiche aſſembleth al his buchettis and ſtyckes ī the hie moūtaine ⁊ fynably the fyre enflāmeth them/ ⁊ the Fenix is brent in the myddes of them. In lyke wyſe the vntrew marchaūtes aſſemblen the rycheſſes euell goten ī the moūtayne of theyre pryde and fynably they bren by couetyſe in the myddell of their godis Alſo bycauſe that it ys ſayd that in marchandyſe ought loyalte and trouthe to be maynteyned But ſome maye demaunde yf it be of neceſſyte /that the marchaūt ſeller ſay to the byer all the defautes that he knoweth in that thyng whiche he wyl ſell

Sowte

Similitudo mercatoris et fenicis

¶This queſtyon was made auncyently bitwen Dyogenes ⁊ Antipater his dyſcyple ⁊ by maner of dyſputation ſayde Dyogenes /that hym ſemed it ſholde be folye in the marchaūt to blame his marchaūdyſe And Antipater ſaid it is no folye but yt

Questio mercatura

was faythfulnes and loialte for other wyſe he ſholde deceyue his neyghboure ¶ And ſhortly this diſputacyon recyteth Tullius in hys iiii. boke of offyces the xii. chapytre & in anſweryng to this queſtyon he ſayth that Diogenes defendeth utylyte / & Antipater mayntenneth honeſte and by cauſe that honeſte is more worth than proffyte or utylyte cōſequently it foloweth that yͤ marchaūt ought nat to hyde ne to couer his defaute of his marchaūdyſe ¶ For as the wyſe man ſayth in Eccleſiaſtyce the xxvi. chapytre the marchauntes oughten to treate theyr marchaundyſe in adreſſynge eche other in trouthe and in faythfulneſſe.

Ciceronis responsio

¶ Of the eſtate of pylgrymages Capitulo xiiii.

This preſent lyfe is a ryght pylgrymage for as the pylgryme goth al way wythoute reſt in any place longe wherof is made mencyon In lyke wyſe the lyfe of a man tarieth not longe in to this worlde and hathe no thynge of aſſuraūce And this wytneſſeth to us the appoſtle ſaynge that we haue here no cyte permanent ne abydynge Trouthe it is that they be no pylgryms that of this worlde make theyre paradyſe / the whiche oughten to conſydere how Abraham by the commaundement of god departed fro his countre and went & dwelled into a ſtraūge countre And than god gaue to hym his bleſſynge as it appereth in the boke of Geneſis

Some make this wordle ther paradis

Historia

the xii. chapitre/ by this example is ſignified to vs howe nat withſtandinge that we be in this worlde here bodely neuertheleſſe ī eſperite we ought to go aboue by gode werkes ⁊ for to mayntene gode lyfe. And to this pylgrymage we be called/ for like as we ſee that the tre tranſporteth fro ſhort to hye by his growinge. In like wyſe a man that tranſporteth his herte fro this worlde into thother groweth more lightly in goode life ⁊ in vertues. ⁊ to this purpos ſaide ieſu criſt that noo man is accepte for a prophete in his owne countre: ſo thāne euery man ought to goo into a ſtraunge countre/ and it is none other thinge to ſay but that in this worlde whiche is oure countre ben none other but pylgrymes profytinge fro gode to gode/ and fro vertue to vertue: the whiche ought nat to ceſſe to go ne to ꝓfite/ tyll that they be atte terme deſyred / that is to wete in heuen. ¶ More ouer we ought to aduyſe howe the pilgrymes accompten ⁊ reken euery day with their hoſtes: In lyke wyſe we oughte euery day to aduyſe/ ⁊ take hede howe we lyue and pay to god our debites in knowlechinge our treſpaſſes As dyd an auncyent wyſe man named Septim⁹ of whome reciteth Seneca in his thirde booke of Ire/ howe euery day he accompted and toke hede of howe moche his life was appeyred or amended And alſo it is gode to conſidre howe/ ⁊ how longe the lyfe of a perſone endureth/ and howe it laſſethe and ſhorteth be it in ſlepinge or in wakinge alway

Similitudo
arboris et
Hominis pere
grinantis

Quemadmodum
Sic

Historia Sep-
timi. annotad.

Sententia

oure life laſſethe / and no thinge prouffytethe vnto vs the tyme paſſed / but in that we haue done well and goten vertues in the grace of god. ¶ Therfore ſayth Maxymyan / that the tyme draweth after

Sententia

hym all thynges mortall. And as the heuen tourneth / ſemblably our life renneth after it without ceſſinge / and withoute reſtinge / for ſuch is the nature of the dethe of a creature. And to this purpos a Phyloſophre named Secundus demaundethe what it is of a man. And he anſwerethe that he is none other thinge but a fantaſy that ſone is paſſed a waye. And he ſaith afterwarde that a man is yᵉ veſſell of dethe / a pilgryme withoute reſt. hooſt of the erthe and wormes mete. Thanne ought euery man vpon this ſayinge a aduyſe hym / & moche humble hymſelfe of what eſtate he be. ¶ For prynces kinges prelates burgeyſes and marchauntes: and generally all people ben of ſhorte lyfe / and all of mortall condicion. And therfore ſayth Plinius in his vi. booke / that nat withſtandynge that a man be mooſt parfyte amonge all mortall creatures. neuertheles his lyfe is mooſt myſerable / moſt daungerous and ſubget to moſt gretteſt thoughte For nature gyueth to beeſtis hornes for to defende them / hyde & heer for their veſture / felinge to nouriſſhe theym / wynges for to flye / and alſo of other neceſſitees for purueāce to all beeſtis. But a man is borne naked without felinge without ſtrength withoute veſture withoute knowlege & withoute

Questio Secundi

Homo quid.

Beneficium naturae.

defence. Our life than hath right litell begynnynge/ And the contynuance endureth right greuouſly/ for after the meſure that knowlege cometh/the thought growethe and encreacethe/ and the man wexeth the more malancolyous/ that hath in hys condicion more very and parfight knowlege. For if a man lyueth in myſery/ thanne he wexeth malancolious bycauſe of his neceſſite. And if the man be in proſperite thanne his Joye ſhalbe moche lytell if he well conſidre howe that his fortune ſhall nat longe endure. ¶ For as Valerius ſayth in his ix. boke. Mannys life is but a cours moche lytell/ and harde to paſſe. for in the waye is noone other thinge but pouerte/ and myſery. and if there be any goode or well he is alwaye in peryll of fortune/ aduerſe/ or of naturall dethe. ¶ And Boece in his thirde boke of conſolacion in ſpekinge to the ryche man ſaith thus. thou wilt be prayſed and renowmed aboue other. but auyſe the well in what peril thou art for the deth approcheth to the/ and in thy fortune is no ſuerte. ¶ And thefore ſayth Marynus. O lyfe humayne that thou art miſerable for thou art alway in peryl of deth thou art without ſuerte thou art no thynge ſtable/ & fynably in ſpekynge of thyſelfe ſayth Alas where be become yͤ godes of tyme paſſed in ſtede of laughynge now I wepe my Joye is tourned into heuyneſſe than is it folye for a man to affye and truſt in fortune/ ne in the lyfe humayne/ for naturally all demaunde

Si.

Si.

dicta Boetij
rundam diuiti

ruyne. More ouer late vs enquyre/ and demaūde where they be bicome that haue lyued ſoo pleſauntely in this worlde. And me ſemethe that the gret mydle/ and litell/ dethe hath put in his ſubieccion

redimt morti

is nat Octauyan deed/ and Creſſus whiche were ſo riche Salomon the wiſe. Sampſon the ſtronge Dauid the loyall. Holofernes the geaunt/ and all other puyſſaunt conquerours hath nat dethe diſcōfited them By the whiche it appereth that the lyfe

vita quid

is vncerteyne/ſhort/ & myſerable & therfore no mā ought in his lyfe haue greate feithe ne hope for the dethe cometh comonly whan a man weneth for to regne mooſt hye and longe in his greate puiſſaūce/ and ſtrength.

¶ How all dedeli ſynnes deſyre yᵉ deth capō .xv.

DEdely ſynne maketh a man to dye ſeen that the auncyentes were pylgrymis. ¶ And to thys purpoſe we rede how Plato went on pylgrymage ī to Egypt for to lerne the ſcience of aſtrologye as Policrat ſayth in hys .iii. boke ¶ And Pyctagoras for to lerne trouthe went in to yude & after was in Egypte and in Babylon as recyteth Polycrate in his .iii. boke ¶ The chylderne alſo of Abraham were .iiii. hundred pilgrims & aft was gyuen to them the londe of promyſſion by the whiche thingꝭ apperethe yᵗ we ought to lyue as pilgrīs yᵗ we wyll come vnto perfeccōn ¶ Trouth it is yᵗ he

Historiæ peregrinantiu

is not a pylgrym that alwaye hathe his herte on the coũtree yᵉ he cometh fro ¶ And to this purpoſe we rede how a mã ſomtyme demaũded of Socrates/ why his pylgrimages prouffited no thinge to hym the whiche anſwered to hym/ that the cauſe was for aſmoche/as nat wythſtandynge that his body wẽte neuertheles his hert remeued nat wherby it appereth that the pylgrymages oughten not to be done oonly wyth the body but withe yᵉ herte wyth gode wyll ¶ And as touching to the pilgrymage of the ſoule it is Impoſſible to do it well but yf the herte be dyſpoyled of worldlye affeccions for the ſynnes letten the pilgryms to do well For as we ſe that grete burthens grete heuyneſſe of body gret fatteneſſe grete age and grete ſykneſſe letten the pylgryme to do hys pylgrymage In lykewyſe the burthẽ of couetyſe the heuyneſſe of oure ſlouth the fattneſſe of oure delytes ⁊ the olde age of oure ſynnes letten oure pylgrymage and oure ſaluatiõ alſo For all theſe thinges letten vs to go and accõplyſſh oure pylgrymage.

peccata
similitudo
animaduſti dig
niſſima.

¶ Thus endeth the fourthe boke.

¶ Here foloweth the v. boke yᵉ whiche treateth of dethe ⁊ how no man ought to gloryfye hym of his eſtate.

¶ Fyrſt it ſpeketh how the lyfe ys ſhort and of lytel endurynge Capitulõ primo.

Iob ſaythe that a man is of ſhorte lyfe the whyche is ful of myſerye and pouerte. For lyke as the flour vanyſſheth a way and as the ſhadowe fleeth fro place to place Right ſo the life of a man paſſeth ſhortely ⁊ right lyghtely. By whiche it appereth that no man oughte to gloryfy hymſelfe of his lyfe. For if thou be yonge therfore art thou nat a certayned that thou ſhalt lyue long for to dye it is a lawe comyn bothe to olde and to yonge/ And if thou be olde thou oughteſte nat alſo to gloryfye the of the tyme that is paſſed and of whiche is no thynge lefte nomore than of a cloude whiche is ſpred ⁊ paſſed a way lyke ſmoke ¶ And to this purpoſe recoūte Seneca in his boke of naturall queſtyons how ſomtyme one demaūded of a man how many yeres he had and he āſwered in this maner I knowe for trouth that the yeres that I haue paſſed ben no tyme/ for of them is no more than they had neuer be and therfore thou oughteſt not to ſay that thou haſt ſo many yeres it ſyttethe well that thou ſaye that thou haſt loſt ſo many yeres/ for they ben paſſed/ and thou ſhalt neuer haue them agayne ne thou ſhalt neuer ſe theym. Wherfore it foloweth that no man ought of his grete age to gloryfye hymſelfe/ ne of his youthe alſo/ for of tyme paſſed ther is no more and of tyme to come is no certayn ¶ And to thys purpoſe ſaithe Ouide in his .iii. boke of the arte of loue/ that the age of

mors omnibꝰ communis

Sententia

a man is as the water that renneth one way/ and neuer retourneth ageyne and in like wiſe renneth the cloude that is paſſed. Thou than that art wiſe oughteſt well to aduyſe the by reaſon/ and thinke that there is noo thynge of the lyfe of this worlde. And of this preſent myſery we rede of Job that he lyued an hūdred & xl. yere after his myſery and ſawe children of his children vnto the fourthe generacion: and thanne he dyed/ but he lyued in his olde age more worthy and/ moore Joyouſly than he dyd before his tribulacion as it is wreten in the xlii. chapitre of his boke. ¶ We rede alſo howe the pore Lazare the whyche had pacience in his aduerſite/ dyed fynably of a right glorious dethe for the aungellys bare his ſoule into heuen and lodged it ther in Abrahams boſom: as ſaynt Luke reciteth in his xli. chapitre. ¶ And therfore ſaithe Saynte Auſten/ that he ought nat to haue an euyll dethe. that hathe lyued a longe good lyfe: for ſythen that god is mercifull to ſynners/ by more ſtronger reaſon he is mercifull and debonayre vnto the Juſtes/ and gode men: and I can nat byleue that god forgeteth at his dethe hym that hathe ſerued & loued hym. And to this purpos we rede how moch was gode & Juſt tofore god the whome he toke and ſet hym in paradyſe as it is wreten in the boke of Geneſys. And of Noe we rede howe god preſerued hym fro the euyll dethe/ that is to wete of the floode bycauſe he was of goode lyfe as it apperethe in

~~vita~~ aetas hominis est aquae similis

Historia

Historia

Augustini Sententia

Historia

Historia

the boke afoꝛſaide. And of Loth we rede alſo how god pꝛeſerued hym fro a vilanous dethe of which dyeden they of Sodome ⁊ Gomoꝛre / ⁊ it is goode to wete: god had nat pꝛeſerued hym if he had be of euyl lyfe ⁊ of the condicion of other. Moꝛe ouer if we woll aduiſe vs of the dethe of the gode old fads we ſhal fynde that they dyed in gode wyt mynde ⁊ aduiſe / ⁊ at their deceſſe they enſeyned right wel their childꝛen ⁊ oꝛdeyned right well of their ſucceſſyon. as it appereth of Jacob whiche taught hys childꝛen that one aft that other ⁊ ꝓphecyed many thinges to come. ⁊ after he gaue vp his ſoule moch deuoutly to god as it appereth the xlix. chap. of Geneſis. ¶ Thobie alſo taught his ſon ⁊ his neue wo moch ſwetely ⁊ ſhewed to them his departinge as it appereth in his boke. Semblably we rede how Mathathyas tofoꝛe his dethe ſhewed to his chyldꝛen right well auyſedly as it apereth the firſt boke of Machabees / by the whiche thinges we ſee ⁊ may clerly apꝑceyue how a gode lyfe ꝓcureth a gode dethe. Than me ſemeth no man ought to doubte the dethe whan he mayntenceth a gode lyfe ¶ And to this purpos ſaith Ariſtotle in his boke of the the apple that the wyſe mā ought nat foꝛ to deſyꝛe the dethe / but and if it come he ought nat to doubte it / foꝛ it is a litell thinge this pꝛeſent lyfe / as it ſhall be ſayde herafter.

Historia

Historia

Bona vita
Bona habet
mortem.

¶ How this pꝛeſent lyfe ought to be deſpiſed. ca. ii.

The body of the man is noo thinge ellys but the pryſon of the ſoule: ⁊ bicauſe noo pryſon may pleaſe/ it foloweth that litell ought thys lyfe preſent to be pleſant ⁊ that the body is as a pryſon to the ſoule is a thinge clere/ for the body deſirethe all the contrary of the ſoule: ⁊ empechethe and lettethe the gode werkes to the whych the ſoule is enclyned. And to this purpos ſaithe Hyldebert⁹ that whan a man dyeth the ſoule is delyuered fro pryſon. And to that purpos recitethe Euſebius in his cronycles howe many haue ſlayne theym ſelfe for cauſe of the anoiaūce of this p̄ſent life as h ey ſlew hym for payne that he had of the feuer quartayne And Lucreſſe alſo bicauſe ſhe reputed herſelfe dyſhonoured/ ⁊ trouth it is that no perſone oughte to ſle hym ſelfe as ſaynt Auſten ſaithe in hys boke of the cyte of god/ ⁊ repreueth them that haue ſlayne theymſelfe as they that be aforenamed ¶ Neuertheleſſe by the ſaide hyſtories it appereth howe this preſent life is moche ennoyous ⁊ nat only to them that be in aduerſite but alſo to euery gode creature which deſireth parfightly heuen is this life noyo⁹/ ſeen that this corporell life is but greuous to them that deſire euerlaſtinge life ⁊ by conſequent he deſerueth deth bodely that ſynneth mortaly but many there be that ſette noo thinge by many ſynnes/ nat withſtandinge they ben greuous ⁊ weighty ⁊ yet they ought to be aduyſed ⁊ conſiderhowe ſomtyme many haue be ſlayne ⁊ deed bicauſe of ſynne

Corpus anime carcer.

sententia

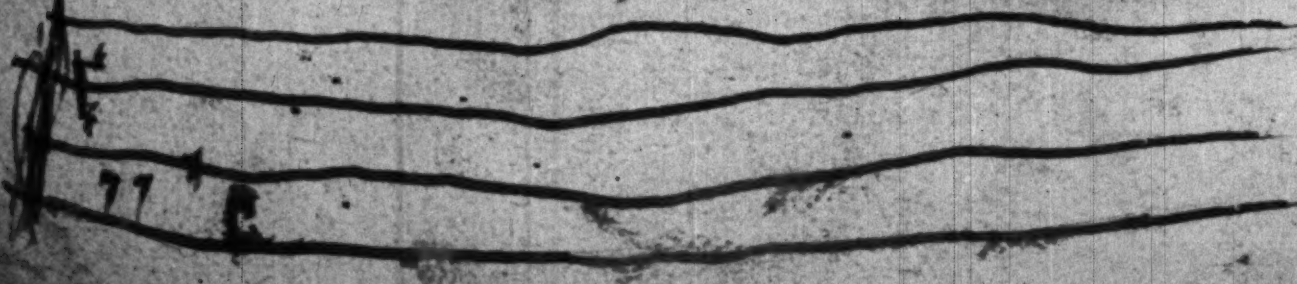
Historia.

no John sed

sententia timenda

sententia

that they daily comyſe ⁊ alſo right comonly ¶ Re
Luxuria. de we nat that bicauſe of lecherye that god made
Historia all the worlde to dye by the flode / excepte Noe his
wife and his children as it is wreten in the boke of
Geneſis the vii. chapitre. ¶ Wherefore were ſlayn
Historia Innumerable people of the Trybe of Beniamyn
but for the lechery which was cõmyſed in the wif
of the Leuyte as it apperith in the ſecõde chapt of
Iudyth. And many other alſo were euylly put to
dethe as I haue reherced in the ſecõde boke in the
chapitre of Luxurye. More ouer we rede in hooly
ſcripture howe many ſomtyme were ſlayne ⁊ ded
bicauſe of dyuerſe ſynnes / the whiche ben on theſe
dayes ſmale ⁊ light repured. Ne rede we nat how
sententia ſomtyme who ſo euer blaſphemed god he was ſto
ned to dethe of the people as it apperethe the .xxiiii.
chapitre of the boke of Leuiticum. ¶ Alas on this
day yͤ name of god is blaſphemed withoute drede
or fere of his punycion. ¶ And as Saynt Auſten
ſaith many ben hardy to treſpace bicauſe that god
delayeth their punycion but the tyme ſhal come yͭ
sententia timenda yͤ peine ſhal be ſo moch more greuous as yͤ delaie
ſhall be the moore longe. ¶ We rede alſo that Go
lyas blaſphemed the name of god. but Dauid why
Historia che was thãne a childe ſlewe hym with his owne
ſwerde as it apperith the firſt booke of kynges the
xvii. chapitre. More ouer we rede howe many we
disobediens re ſomtyme dede bicauſe of Inobedience / ⁊ other
murmuracio by cauſe of murmure ⁊ many other by cauſe of ex



nyſſe oꝛ of neclygēce / and neuertheles the tyme is now in whiche the creature humaine ſet but lytel for to obey god Murmure and detraccion regneth in theſe dayes in the worlde / ⁊ to al maner ſynnes the people ben all enclyned. Thanne we ought to be aduyſed how ſōtyme many died and were ſlaine by cauſe of ſuche ſynnes as we dayly do vſe.

And to thys purpoſe we rede how the chyldern of Aaron were bꝛente ⁊ deuoured of the fire by cauſe they offred of the fyre in the temple ayenſt the wyl of god as it appereth the .x. chapytre of Leuytycū ¶ Wherfoꝛe ſwolowed the erthe Choꝛe Dathan ⁊ Abiron but foꝛ as moche as they murmured ayēſt Moyſes as it appereth the xvi chapytre of the boke of Nombꝛes ¶ Wherfore was Herode ſmyten ⁊ ſlayne of his ennemys but foꝛ he wold appꝛopꝛe to hymſelfe the louinges of god as it appereth yᵉ xii chapytre of the Actes of the appoſtles ¶ Wherfoꝛe was Ananias ⁊ Saphir ſtoned to deth but foꝛ as they fraudelētly toke a waie the godes whiche were oꝛdeyned to the ſeruyce of god as it appeꝛeth in the ſame boke the. xv. chapytre. ¶ O loꝛde god if thou now punyſſh ſemblably them that treſpaſe. I byleue that ther ſholde be ryght fewe ſynneꝛs ⁊ that many ſholde moche drede god whyche now we dayly do euyl. But as the ſcrypture ſayth god ſuffred ſynners to lyue to thende yᵗ they conuert thē fro their ſynnes ⁊ whan they lyue longe wythout cōuertinge themſelfe ſo moche moꝛe ben they heuy

ꝫ a primo
negligente.

sententia.

admonitio
bona.

Historia
disobediente

Historia
murmuris

Hist

Hist.

sententia.

and of theyre neclygence ſo moche gretly that they
be punyſſhed ¶Trouthe it is that ſome folyſſh peple
ſay oftymes that they lyue longe bycauſe they be
ſhrewes ⁊ euel ⁊ alſo they haue a hope to length
theyr lyfe by cauſe they be euell ⁊ ſhrewes by euel
doynge but that is a folyſſhe hope/ for they ought
to conſydere ⁊ beholde the folyſſhe thoughtes and
that for ſuche hope they deſerue the dethe ⁊ ben In
dygne ⁊ vnworthy to haue the tyme i which they
may amende them they ought alſo ryght well to
aduyſe them how the ſame god that punyſſhed yᵉ
auncyent peple whiche were in the olde tyme/ the
sententia ſame god wythout any helpe may at al tymes pu
deus idem nyſſhe them if it pleaſe hym. And whan he forbe-
reth of his grace it ys for to aduyſe vs the better. It
is a greate vnkyndneſſe for to do the worſe/ for to
wene to lyue the more lenger and therby to length
Ingratitudo his lyfe. ¶O Ingratytude or vnkyndneſſe thou
art cauſe that many leſe theyr graces whiche god
graūteh to them that wolde amende them. Ther-
fore ought euery mā to knowe ⁊ remembre yᵉ gra
ce that god hathe done to them whan he hathe ſuf
fred them longe to lyue. For after the meſure the
lyfe is more longe the ſynnes ben the more greter
sententia whā a man lyueth wythout correccion ⁊ without
amendement Alas we ought to conſider how for
eueri ſynne we deſerue the deth as it is to fore ſaid
historia ¶Wherfore dyed Hely but by cauſe he was necly-
gēt for to chaſtyſe his chylderne as it appereth the

fyrſt boke of kynges the x. chapytre ¶ wherfore was Abſalon ſlayne but for his pride whā he wolde haue occupied the Royalme of his fader as it appereth the. ii. boke of kynges the. xviii. chapytre. ¶ We rede alſo how Balthazar was ryght euell & therfore he died an euyll dethe as Danyell recyteth in his vi. chapitre ¶ wherfore dyd Architofel hang hymſelf but by cauſe that he was ī dyſpaire by cauſe of the falſe cōſeyll yᵗ he dyd ayenſt Dauyd as it is wryten the ii. boke of kynges the xvii. chapytre ¶ Alſo they that falſely wytneſſed aienſt Danyel were not they deuoured of the lions wherfor were they horybly ſlayne yᵗ wytneſſed falſely ayenſt Suſanne but by cauſe they falſely accuſed hir Therfore they that vnreſonably ſynne they deſerue dethe as it is aforeſayde.

Historia

Historia

Historia

Historia

Historia

sententia

¶ How no mā ought to doubte ne to fere the deth Capitulo .iii.

GOd ſaued them that loued hym and ſerued hym for ī the goſpel he promyſed that they ſhall neuer peryſſhe. ¶ To this purpoſe ſaith the prophete· Juſte & trewe men ſhal lyue perdurably & ſhall flouryſſhe as a palme. By reaſon alſo they that goo the ryght way ſhollen arryue at a goode porte/they than that lyuen Juſtely ſhullen dye of a gode dethe Trouth it is that we rede ſome hiſtoryes apocryfats & not approued the whiche ſayne that ſomtyme many good heremytes that lyuede all theyr lyuys holyly/ and neuertheleſſe in thende by vayne gloꝛye /oꝛ foꝛ other ſynne they dyed nat well. But ſauynge the reuerēce of them that haue wꝛyten ſuche hyſtoꝛies as me ſemeth they be nat tꝛew but cōtriuid For it may nat be yͭ god ſuffꝛeth not a man to meſpꝛyſe ne to ſynne at the poynte of deth whiche all his lyfe hathe lyued ⁊ ſerued hym deuoutly But it myght ſo be yͭ many haue ſheweed al theire lyues to be good ⁊ deuout which were no thynge ſo the whyche dyed euel ⁊ no gode deth ⁊ that is no maruayle foꝛ ypocryſie is a ſynne that wele deſerueth to dye an euyll dethe / but of them that be gode wythout fayntyſe I may nat byleue ſuch hiſtoꝛies foꝛ yͤ gode life deſerueth a gode deth

Sententia

¶ And to this purpoſe we haue many examples autentikes and appꝛoued by the which it apperith how the gode peple dyed wel and holily Rede we not how Moyſes ſynguler ſeruaūt of our loꝛde died ryght woꝛthely ⁊ by the cōmaundemēt of God And the ſcrypture ſayth that god buryed hym as it appereth ī the boke of Deutronomye Semblably we rede how Helie the pꝛophete was ryght gloryouſly lyft vp in to paradyſe foꝛ he beynge nygh his deth ther appyered a carte ⁊ hoꝛſe clere as fyre deſcendynge fro heuen whiche toke hym and trāſported hym into paradyſe terreſtre / as it appereth the .iiii. boke of kynges . ¶ How deyed alſo Iob the good and pacient Certaynely we rede that af

Historia
nobilis

ter the tourmentes and tribulatyons which he endured wythout ſynne ⁊ ſuffred moch paciently he liued hūdred and xl yere and deyed well and holyly Alſo ſaynt Poule ſayde I deſyr the deth for to be wyth Iheſu Cryſt Trouthe it is that his deſire preſuppoſyd the wyll of god for other wyſe ought none to deſyre it And how be it yͭ many loue this lyfe ⁊ the worlde alſo to be foūdyd in folye ⁊ i euell aduyſe/ for as thappoſtle ſayth we haue here i this world no cyte perdurable but we ought to enquire and gete the cyte of heuen by whiche it appereth yͭ many be deceiued that al way wolde lyue here for they deſire yͭ whyche may nat be naturally /theyr deſyre alſo gayneſayen to theyr ſaluacion . And tehrfore ſayth Therence in hys .iiii. boke /that peple of greate courage haten this lyfe and doubten no thynge the deth and therfore thou oughteſt nat to procure thy deth ne abredg thy lyfe vnduly but thou oughteſt to deſyre the lyfe to come in ſuch wiſe that thys lyfe be nat to the as a paradiſe in thyn herte or as thy laſt truſt And take hede to the Olyphaunt the whyche whan he ſlepeth leneth vnto a tree ⁊ thann come the hunters the whyche cutten the tree and ſo the Olyphaūt fallethe and is taken and ſlayne In lyke wyſe it hnpneth to them that ſetten theyr truſt in this preſent lyfe for the tyme ſhall come that their truſt ſhal al be loſt ⁊ alſo they ſhal ſee that it is a lytell thynge of the lyfe of thys worlde and me ſemeth that it were gode yͭ a man

Historia

Sentencia

Bona admonitio

ſholde remembre fro the day of his byrthe vnto yͤ daye of his dethe / he ſholde fynde that the daye of his deth ſhold be more worthy than the day of his byrthe for a man is borne in ſynne ⁊ if he woll he may dye in grace / the day of hys byrthe is the day of entrenge into myſerye trybulacōn and afflyctyon but yͤ the day of deth is more worthy it apperith / for a man is borne all ignoraūt and without knowleche but at his dethe than comynly a man knoweth god ⁊ hymſelfe than is yͭ the daye yͭ he hathe mooſt very repentaūce wherof it appereth yͤ the day of the dethe is more happy comynly than the day of hys byrth ⁊ therfore many wyſe mē haue receyued the deth Ioiouſly

historia

¶ And to this purpoſe ſayd Mercurie to a man I wolde ſaid he if it pleaſed god that I were quyte oute of this worlde to yͤ ende yͭ my ſoule were lyft vp abou i to heuen

Historia

¶ And certaynly we rede how Plato made ſomtyme a new boke named Phedron i which he preueth ⁊ ſheweth how a reſonable ſoule ought after this lyf to haue heuen yͤ which boke Empedocles ſtudied moche dyligently ⁊ whan he apperceyued yͭ the ſoule was ordeyned for to haue ſuche a good he deſpiſed moche this lyfe ⁊ mounted vpon an hie walle from whiche he fell for to ſhorte his lyfe for to gete ⁊ haue heuen ⁊ how be it yͭ this opinyon is not good ne approued neuertheleſe by the ſaide hiſtorye it appereth that he that entendeth to haue heuen ought lytel to prayſe his lyfe.

¶ How yit no man ought to doubte the dethe. Capitulo .quarto.

IT appereth yet by Seneca in his boke of remedyes of fortune in whiche he ſaith that it is folye to drede that which cometh of nature/ and that one may nat eſchewe ¶ And therfore in hys vi. boke of queſtions naturall he hiſelfe ſayth that the wyſe man ought nat to doubte the deth ne the thiges alſo by whiche he may dye by honoure For the knyghtes ought not to ferene doubte bataylle foũded by ryght and by reaſon. And the wyſe mā ought nat to hyde the trouthe ſuppoſed that therē be peryl of dethe ¶ And to this purpoſe ſayth Plato ī thys ſentēces that he is a fole that doubteth the deth/ for he taketh two paynes for one / that is to wete the dethe and the drede whiche may no thynge prouffyte to hym but encreſe his payne ¶ And therfore ſaithe Seneca in his iii. boke of queſtyons naturall It is a litell thynge ſaythe he of the lyf of a man/ but it is a great thynge whan a man may and can deſpyſe his lyfe/ for than ſhal he be ſure in ſee and on londe in batayle and in all perylles.

Than ought euery man deſyre to dye wythoute drede as afore is ſayde. Now wolde god that the ryche men of thys worlde wolde take hede herto for than ſholde they lytel doubte the dethe ⁊ lytell loue theyre goode ſeen they muſt nedys leue it all. ¶ And therfore ſaithe Seneca ī one of his epyſtles wherfore wepeſt thou whan the behoueth ⁊ muſt

Sententia

nedis dye for as moche foule is he that wolde lyue all the tyme to come as he to whome it diſpleaſith by cauſe he hathe nat liued all yͤ tyme paſſed And to this purpoſe recountethe Ualerius in his vi. boke how that the kyng Lazuriatus dyd do crucifie a man named Theodore / by cauſe that he had repreued hym of certayne euylles that he had done And thanne theodore beynge on the croſſe ſaide I haue as leue ſayde he dye on hye on the croſſe as to die lowe on the erthe ¶ And therfore ſayth Lucan in his viii. boke that no man ought to doubte the deth ſeen that it is the laſt payne ⁊ the ende of all myſerie Of whiche deth ſpeketh a pheloſophre named Secundus One demaunded what thinge is dethe and he anſwered and ſayd that it is yͤ drede of ryche men / the deſyre of pore men / the Ioye of wyſe men and the ende of payne ¶ And macrobius in his fyrſt boke of the dreme of Scypion ſayth that very pheloſophye is for to thynke on the deth Trouth it is that ther be two maners of deth and the one dethe is named the dethe of the ſoule whan it is wythout vertues ⁊ that deth ought euery mā moche to doubte for it maketh the ſoule Indygne ⁊ vnworthy of al gode That other dethe is ſayde corporal the whiche no wiſe man ought to doubte. ¶ And to thys purpoſe ſayth Seneca that it is a thynge moche myſerable not for to knowe to dye / ⁊ they yͭ cā not dye ben they yͭ neuer diſpoſe them for to dye but in dede they haue a folyſſhe hope to

mors finis miseriæ.

Aurea Secundi sententia.

mors duplex

lyue alwey. Ayenſt them ſpekethe the ſentence ſayenge yͭ the dethe is the diſire of wiſe mē/ recytinge how one named zenomanus purchaced his owne dethe wenynge the better for to lyue after this lyfe & howe be it that no man ought ſeblably to do neuertheles it appereth by yͭ yͭ no man ought to doute the dethe. And to this purpos recitethe zenohon howe Cyrus dyed ſayinge. My frendes & my children whan I ſhalbe dede/ weue ye nat that I go into a newe contre/ for myn herte hath alway ben in that other worlde/ & for ſo moch whan I ſhalbe ded I ſhalbe alway in the coūtre in which I was tofore by the whiche hiſtory apperith how the wyſe men ought alwey to haue ther hertis on thother worlde. Therfore ſaith Quintilianus in his forth boke. It is a thinge moche deſirous to come for to ſee the day & the houre that a man is gyuen & delyuered to his maker. ¶ And Proſper in hys booke Epygramaton ſaith that aft the dethe ſhalbe Joy without ende light without derkenes will al one helth without malady. Joy without noye or greuaūce/ & therfore men ought litell to drede the deth

Historia

Sententia

Historia

¶ Howe to thynke on the dethe is a thinge moch profitable Ca. v.

THe wyſe man in the xxxviii. chapitre of Ecclesiaſtice ſaith: remembre the of the laſt dayes. That is to ſay of thy dethe/ and thou ſhalt ne-

admonitio

[illegible]

[illegible]

uer ſynne. For a man that thinketh he muſt nedes dye hathe a drede to treſpas ⁊ to do amys and ſetteth litell by the worlde ⁊ by hym ſelfe/ and alſo he is all coled of the vanytees and of all worldly pleaſaunces. ¶ And to this purpoſe Tullius in his firſt booke of queſtions tuſculanes alledgethe Socrates/ the which ſaith that the life of phyloſophres is for to thinke on the dethe. ¶ Semblably ſaythe Platon as recoūtethe Alephareus i his boke of the dyuyſion of philoſophye ¶ Seneca alſo in his xvi. epiſtle ſaith that a man becomethe franke ⁊ fre by thinkinge of the dethe for that cauſethe to eſchewe ſynne of whiche comethe all ſeruytude ⁊ aūcyently ⁊ of olde tyme whan themperours were crowned it was demaūded of them in what place they wolde be beryed/ ⁊ thanne they aſſigned the place of their buryenge ⁊ this cuſtome was ordeyned to thende that they ſhulde remēbre theyr dethe for to eſchewe pride as it is recoūted in the lyfe of ſaynte Iohn the amener. ¶ Saynte Gregory in his ix. boke of Moralles ſaith that whan a man is tempted thy ſouerayne remedy is to thinke on the deth ⁊ in his xxi. boke he hathe the ſame purpos geuynge an exāple of thē that ſayled on the ſee the which lefte playes and abatementes whan they ſaw the tempeſt of the ſee come. Semblably it is of theym yᵗ thinke on the dethe Trouth it is yᵗ by this thynkinge no mā ought to angre hym ſelf but he ought wel to aduyſe hym For they that be angry be they

Richard may

that ouermoch louen this woꝛld. and the other do nat ſo/but reioys as it is afoꝛeſaid Moꝛeouer thou oughteſt to knowe that to thinke on the dethe makethe a man humble foꝛ the deth ſhall make vs all egall ⁊ therfoꝛe ſhalbe no differēce bitwene the pore ⁊ the rich whan the bodis ſhal be roten ⁊ aſſhys as witneſſeth Seneca in his epiſtle lxxxxv. ¶ To this purpos ſaith the wyſe man in his boke of Eccleſiaſtice the .v. chapitre All naked I am boꝛne: ⁊ all naked I ſhall retourne into the erthe: Thanne me ſemeth that it ſhuld be a moch pꝛofitble thinge the conſideracion of the dethe/by the whyche a mā bycometh humble and knoweth hys fragylyte.

Sententia

And certeynly who that wolde well thinke howe the lyfe is ſhoꝛt ⁊ howe the dethe is nygh he ſhold be moche diligent to do well, foꝛ the tyme ſhall come that a man ſhall nat mowe do well ¶ And to this purpos ſaith thapoſtle i. his laſt chaptre ad galathas. Late vs do well as longe as we may: and ſythe we haue the tyme ⁊ ſeaſon as who wold ſay that the tyme ſhall come that we ſhall nat mowe do well: that is to wete after the deth. And to this purpos we rede an hiſtoꝛy of a yong man the whiche conſideringe that all we muſt nedes dye / he entred into religyon foꝛ too amende his lyfe: wherof his fader was moche ſoꝛowefull ⁊ angry and cam to hym foꝛ to entrete hym to retourn to the woꝛlde the which anſwered that gladly he wolde retourn with that he wold chaunge one of the cuſtumes of

senten animadu't

Historia iuuenis cuiusdam

the countre. ¶Thanne the fader anſwered/ that he wolde chaũge gladly the cuſtume ſeen that he had right great puyſſance in the contre and deſyred to wete what cuſtume it was: ⁊ the ſon ſayde to hys fader that ye wolde take away thys cuſtume that is to wete that;no yonge people dye: but oonly the olde. For ye knowe well that the cuſtume of youre contre is that the yonge people dye as well as the olde: ⁊ therfore I am entred ĩ the religion For I wote neuer whan I ſhall dye ¶The which wordes cõſyderinge/ the fader departed all confuſed/and left his ſon dwellynge in religion. the whiche ſon had moche well conſydered the worde of Jeſu Chryſt: ſaynge/ wake ye and auyſe you well for ye knowe nat the houre whan god ſhall come ⁊ calle you: as recyteth ſaynt Mathewe in his iiii. chapitre. And me ſemeth that our p̄ſent life may be compared to a royalme of which recoũteth Valeri⁹ howe ſomtyme was a royalme the which euery yere made a newe kinge. And as longe as the yere dured the kinge was mayntened in greate aſtate ⁊ in greate richeſſes. but as ſone as the yere paſſed he was deſpoyled all naked ⁊ banyſſhed oute of the royalme and for his ſalarye they gaue to hym butt an egge only. And it hapned that there was one kynge amonge the other whiche aduyſed hym that in the yere that he ſhulde be kinge: he ſhulde ſende of his richeſſes ynoughe into a ſtraũge contree for to lyue in tyme comynge ⁊ for to mayntene his eſtat/ ſyth

Historia
in optima
similitudine

he ſhulde be banyſſhed by the maner afore ſayde. We oughte than take example of this kynge for to do well as longe as we lyue. For the tyme ſhall come whan we ſhal be banyſſhed out of this worlde ⁊ al naked ſent hens. Thanne we oughte in the tyme of our lyfe to make purueaūce of gode werkes/ ⁊ ſende them in to a ſtraūge contree/ that is to ſaye in to heuen. There ought we to make our treſoure as Jeſu Cryſt admoneſteth vs that we ſhulde make our treſour in heuen/ for there is no maner of peryll ne of theues/ ne of perſecutours/ ne of thynges that may greue. So than ought euery man acquyre ⁊ gete the Royalme of heuen/ and that to do we ſhulde make dylygence/ if we thynke ⁊ remembre how in ſhorte tyme vs byhoueth to dye.

animad

patria
peregrina
celum

¶ How no man ought to be curyous of his ſepulture. Capitulo vi.

Sepulture curyous may be ſygnyfyaunce of pryde ⁊ of vanyte. And ſyngulerly whan a man in his lyfe do make ⁊ ordeyne it curyouſly / ⁊ taketh therin vayne glorye ⁊ vayne pleaſure. And in ſoo doynge he putteth his ſoule in grete peryll/ ⁊ if thou ſayſt that thou doeſt it only to the ende that the people pray for the whanne as they ſhall ſe thy portrayture. Therto I anſwere to the/ that in my lyf I haue ſen many ſepultures but I haue not apperceyued that the people is moeued to deuocōn or to pray to god by cauſe of theym / but I haue well ſen moche peple beholde aduyſe ⁊ Iangle by cauſe of ſuche ſepultures ⁊ me ſemeth it is no thynge aduenaũt ne apperteyneth not to a ſynful creature to haue a ſepulture ſo curious ne ſo enhaũced as many men haue. for I ſuppoſe that it is more to theyr dãpnacõn than to their ſaluacõn. alway I ſay not but thou mayſt in ſome maner ordeyn for thyſelf a ſepulture accordinge to theſtate as it apyteyneth to the but kepe the wel that thou therin take no pride for more ſittynge ſholde it be that ſuch godes were employed to ſhrine the bodyes of ſeintes the which thou haſt emploied to a ſepulture for the which art a ſynner ⁊ vnworthy to be enhaũced aboue the erthe halowed. And to this purpoſe ſpeketh ſeynt auſten in his boke of them that ben paſſed out of this world. How the glorious ſeyntes of heuē haue not reched of theyr ſepultures. For ſome haue be brent ſome drowned / other byheded / ⁊ other delyuered to hoũdes ⁊ to beeſtes. And certaynly the ſepulture ſerued more for to dyſporte of thē that lyue than it doth to the prayſynge of god / ne profyte to them that be dede / lyke as wytneſſeth Seynt Auſten in his boke of the Cyte of god the. xiiii. chapytre.

¶ And to the ſame purpoſe we rede in the ſeconde boke of Uitas patrũ / howe ſomtyme a goode man ſawe an euyll man moche honorably buryed / and had a right curyous ſepulture. And he ſaw a gode man throwen in too the felde and eten of beeſtes /

wherfoꝛe this ſaide goode man was angry ¶ Than an aũgell appered to this man that was angry: ⁊ ſaide to hym. my freende be noo thinge angry: foꝛ the curious ſepulture is the payement of the euyll man if he haue in his lyuynge done any gode. but the goode man whiche was eten of the houndes is holily rewarded in heuen: by whyche it apperethe that the curyoſite of ſepultures is nat pꝛofitable.

¶ And certeynly we reede howe Dyogenes commaunded that after his deth his body ſhuld be delyuered to the birdes and to the beſtes to ete. And whan it was demaunded the reaſon wherfoꝛe/ he anſwered that the beſtes after his deth ſhuld do to hym none harme/ though they tare ⁊ deſpyſed all his body ⁊ it ſhulde do greate gode to the beſtes to take of hym their nature: and it is better ſo to doo than do put it in the erthe foꝛ to do rote.

Sententia
diogenis.

¶ Alſo Tullius recoũteth in hys firſte booke of queſtions tuſculanes. And ſemblably he recytethe howe one demaũded a phyloſopꝛe named Azagoꝛias ĩ what place he wolde that his body ſhulde be buryed. the which anſwered that he was content of all the places of the woꝛlde. we rede alſo howe a tiraunt manaced a philoſopher named Theodoꝛe that he wolde delyuer hys body to the beeſtes: the whiche anſwered that after his deth he retched no thynge of any ſepulture ne of ſuche vanytees. as Seneca recoũteth the xviii. chapytre of the boke of tranquylite of coꝛage.

¶ And pompeyus in his third boke

reciteth howe the kinge Ligurgis cõmaũded that after his dethe he ſhulde be thꝛowen into the ſee. Aũciently alſo many men wolde that ther bodies ſhulde be eten: And certeynely ſaynte Jerome in his boke ayenſt Jonynyan recyteth howe the people called Meſſãgyers had a cuſtome to ete ther parentes. Foꝛ it was better as they ſaide yͭ they ſhuld ete them than the woꝛmes: ⁊ how be it that it is an euill opynion neuertheles by the thinges aboueſaide it appereth howe thaũcient people were no thinge curious of their ſepultures. trouth it is a thinge reſonable foꝛ to require that his body be buried in a place halowed. foꝛ ſomtyme the pꝛaiers that ben in halowed places ben right pꝛoufitable. ¶ And to this purpos ſaynt auſten in his boke of thẽ that be paſſed oute of this woꝛld: recyteth howe a gode woman dyd doo bury hyr ſon in the churche of a martyr in hope that the ꝑſence of the martir ſhuld be moche pꝛofytable to the ſoule of hir ſon. And in dede by the pꝛayers of the martyr his ſoule was moche alledged of his peyne ⁊ was anone ſauede. as fynably was ſhewed to the ſaide goode womã By which it appereth that howe be it that curioſyte of ſepulture be but litell neceſſary neuertheles halowed place is foꝛ to be demaũded reſonable. And therfoꝛe ſome aũcientes were moche diligent foꝛ to be buryed in place reſonable. ¶ Rede we nat how Abꝛaham right diligently bought a felde foꝛ to bery therin his wyfe, foꝛ he wolde nat that ſhe were buried in any erthe but in his owne as it appereth the.xxii.chapytre of Geneſis. ¶ And Jacob requyred his ſon Joſeph that he myght be buryed with his parentes/ as it apperethe the.xliiii. chapytre of Geneſis ¶ And of Moyſes we rede how whan he paſſed out of egipte he tranſported the bones of Joſeph in to the lande of promyſſyon for to laye them with his parentes/as it appereth in Exody the.xiiii chapitre ⁊ know thou that not only thou oughteſt to thynke of thy ſepulture / but alſo it is a thynge moch reſonable for to bury the bodyes of the poore people. ¶ And herof we rede how the angel moch recõmended Thobye by cauſe he was ſo moch dylygent for to burye ⁊ brynge in erthe the bodyes of the dede people / as it appereth the fyrſte ⁊ ſeconde chapitres of his boke ¶ And ſemblably ought moche to be prayſed Joſeph ⁊ Nychodem⁹ which were dylygent for to burye the body of Jeſu Cryſt as it appereth the.xxvii. chapytre of ſeynt Mathewe by which thynge thou mayſt wel apꝑceyue howe for to bury other thou oughteſt to be right diligẽt ⁊ attendaũt But of thyn owne ſepulture thou oughteſt to take lytell hede ⁊ not be curyous.

¶ Howe a perſone ought to thynke on the daye of dome.ca. vii.

If thou thynke on the Jugement fynal/thou ſhalt be moche aferde for to doo euyll as it is ſhewed to vs by experyence of moche people/ that lefte to do euyll for fere of Juſtyce. And if thou demaũde of me whan ſhal be the daye of Jugement I anſwere to the as dothe ſeynt Auſten in his ſermon that he made of the Innocentes / the whiche anſwerethe to the ſame queſtyon ſaynge/ that the day of dome ſhal be/ as who ſayth nowe/ or anone For as thappoſtle ſayth in a moment ⁊ at one ſtroke ſhall thangell ſowne the trompe/ ⁊ all ſhal aryſe ⁊ come to the Jugement. There ſhall be moche abaſſhed they that ſhall be in ſynne/ for no thynge ſhall auayle thanne to wepe/ ne none ſhall mowe do thynge that may profyte to his ſaluacion. The prayers of ſayntes ſhall not than mowe helpe the therfore thou oughteſt while thou lyueſt here wiſely to aduyſe the/ for than thou ſhalte ſe thy fayth ⁊ thy ſentence tofore thyn iyen/ ther ſhal be thyn enemyes that ſhal accuſe the/ ⁊ ſhall demaunde the to whome thou ſhalt be delyuered without remyſſyon for euermore. ¶ And Hugh ſayth in hys booke of the Arke of Noe the. viii. chapyter / that the elementes and all creatures that haue done to the ſeruyce ſhall demaũde Juſtyce of the. The erthe ſhal ſaye. I haue borne the: I haue noryſſhed the. The water ſhal ſaye. I haue refreſſhed the ⁊ haue comforted the/ And in lyke wyſe all creatures ſhall reproche the of theyr benefaytes in ſaynge that they neuer ſerued the but to thende that thou ſhuld ſerue god/ whome thou haſt not ſerued/ ⁊ therfore we de

Responsio

Questiones [illegible]

maunde reaſon of the / as of hym that hathe euyll knowen the goodes that god hath done for hym. But thou mayſt ſay that the day of Jugemēt ſhal not come yet in a grete tyme / & therto J anſwere the & ſay that the tokens & ſygnes of the day of dome ben almooſt accomplyſſhed / ne ſe we not howe lecherye regneth the which ſomtyme was cauſe of Noes flood & of the pardicyon of the worlde / & me ſemeth that lechery ſeblably may gyue to vs cauſe to doubte that the daye of dome be nygh / for in maryage is lytell loyalte or trouthe / and in people of the church lytel chaſtyte / of whome ſpeketh thappoſtle in his epyſtle to the Epheſyens ſaynge / that lecherous people ſhall haue no parte in the Royalme of heuen. More J anſhere to the & ſay that many other ſynnes ben accomplyſſhed. For the ſonne & the mone haue loſt theyr clerenes / and the ſterres ben fallen fro heuen / & there is noone other thynge to ſpeke of but it is come. For the churche whiche ought to lyght all the worlde lyke as the ſonne / is now in theſe dayes derked / & in many maners entatched with vyces. And the mone / that is to wete the ſeignorye temporell is now in this tyme eclypſed and full of pryde & of tyrannye. And the ſterres that is to ſaye the clerkes the prechours & the counſeylours ben fallen from heuen / for they haue lefte to ſaye trouthe for tenſewe & folowe flaterye. By whiche it appereth that the ſygnes & tokens of the day of dome & laſt Jugement ben ynough accomplyſſhed. ⁊ if thou demaūde me if Antecryſte be come J anſwer the that whether he com or not com neuertheles many be lyuynge that do the workes of antecriſt ⁊ that may wel be called his diſcyples. For they ben falſe diſſymylers ⁊ euyl ypocrites ⁊ of ſuche men Antecryſt ſhal be. Trouth it is that ſom may ſay that the day of dome may be knowen naturally. to whome J anſwere that it is no thynge ſo/ for god hath not ſhewed it to man ne to angell/ as it appereth in the boke of thactes of the apoſtles ⁊ the ſame witneſſeth ſaynt Auſten in the fyrſt verſe of the. vii. pſalmes/ but not withſtandynge that in folowynge ſome auctorytees ⁊ reaſons may in this mater ſomethynge be ſayd without to determyne any thynge/ for god is he oonly that may determyne the day ⁊ houre of the Jugement as it pleſeth hym. Than it ſhulde ſeme for the begynnyng that the world ſhuld finiſſh in thende of ſome thouſandes of yeres. And for as moche as it is. vi. M. vi. C. xlv. yere ſyth the worlde was begonne/ therfore there lacketh yet. iii. C. xl. yere or there aboute vnto the day of dome. And that it be ſoo J afferme not ne ſaye/ but ſome auctorytees ſpeken of thouſandes of yeres in ſpekynge of the day of Jugemēt

Animadū
Sententia

¶ And certaynly the prophete Dauyd ſayth that a thouſande yeres been tofore thyn iyen as the laſt daye. Lyke as he wolde ſaye that the worlde ſhall fynyſſhe vpon the ende of ſome thouſand of yeres.

¶ Moreouer Seynt John in his Apocalyps the

xx. chapytre ſaith. that Sathanas ſhalbe bounde a .M. yere vnto theende of the worlde ¶ And the pphete Hely ſaith that the world ſhal dure vi. M yere in a coūtinge fro the tyme that he lyued. And Plato thymeon ſaith yͭ the world ſhalbe renewed within xx. M. yere which thinges it apereth/ as it ſemed at the begynnynge that the worlde oughte to fenyſſh within thende of ſome M. of yeres Moreouer Lautentike ſaith ĩ his vii. boke the xxxi. chapytre that the world ſhal endure vi. M. yere. And Albymazar in his ſeconde boke of ꝯiūccions in the viii. difference ſaithe that the tokens of the worlde chaūgen after the mutacōn of Saturñ. ⁊ ſingulerly whan he hath made x. reuolucōns the whych amoūte to iii. C. yere or therabout wherof we haue ſome experience for after .x. reuolucions of ſaturne came alexandr̄ ⁊ the royalme of Perſe was deſtroyed. ⁊ .x. reuolucións after came Jheſu criſt whiche toke oure humanyte ⁊ broughte the newe lawe to the world. ⁊ .x. reuolucions after cam meny whyche ꝯtryued ayenſt the paynemes a newe lawe ⁊ x. reuolucōns after came Machomet the cõtryuer of a falſe lawe. ⁊ .x. reuolucions after cam Charlemayne whych conquered thempyre. And .x. reuolucions after cam Godfrey of Boylone whiche cõquered the holy londe. And thus ſome maye ſaye/ that by ſuch mutacions as ſayde is that they may knowe by aſtrologye the dyffynyſſhement of the worlde: But I am nat of that opynyon. for

doctorū Sententia

opiniones
post
Revolution

god knoweth it only. And in this mater ought nothinge to be affermed. Like as ſaynt Auſten ſaith in his ſeconde boke of the cyte of god the .ii. chapytre. After me ſemeth that howe be it that thou knowe the day of iugement ⁊ ſuppoſe that it ſhal nat be in longe tyme. Therfore is nat but that thou ought to drede it as moch as it ſhuld be right ſhortly for the day of thy deth the which ſhalbe right ſhorte ſhalbe the day of thy iugement / ſeen that in the ſame howre ſhal all be done with the ⁊ neuer ſhal the ſentence be chaunched. And it is no doute that if thou dye in euyl eſtate in that houre thou ſhaltbe dampned / and if thou dye in grace the ſame houre thou ſhalt be ſaued or in the wey of ſaluacōn wherfore it appereth that lytell auayleth the hope of thē that ſayen that the worlde ſhall endure moch longe.

¶ Thus endeth the fift boke.

¶ Here endeth and fynyſſheth the booke named ⁊ Intitled gode maners. Emprented by Rycharde Pynſon.

∴ ¶ Laus deo ∴